

PHYSICK  
TO CVRE THE MOST  
dangerous Disease.

*De desperatione.*

Collected for the direction and comfort of such  
Christians as traauayling and beeing heauy loa-  
den in their Consciencēs, with the burden of  
their sinnes, stand in danger either by reason  
of their sicknesse to fall away from their God  
through deepe Dispayre, or else in time of  
their health, to yeeld to one desperate  
or other, to the ruine and utter con-  
fusion of both bouyes  
and soules. For cuer.

*By W. W.*

*Prou. 18. 14. Who can beare a wee-*

*-it?*

*Aug. in lib. de  
utilitate pæni-  
tentiz agendæ.*

*Ne desperatione aug. peccata pro-  
positus est penitentiz portus, cursus ne  
sperando augeamus datus est dies mor-  
tis incertus.*

AT LONDON

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at his shop in Smithfield neare Long-  
lane end. 1607.







## A PREFACE TO THE Christian Reader.



It is a Wonder of the World, a wonder to be seriously marked, and diligently considered of; and a wonder being seriously marked, & diligently considered of, worthy to be deeply wayed, and inwardly to be layde vp in mens hearts as a thing most necessary, profitable, and auayleable to Christian pietye, and euerlasting felicity both of soule and body, to see and to thinke of it, how carefull, watchfull, diligent, earnest, and painefull, almost all the world euer where is to auoide, to preuent, to cure, and to remedy, all such troubles, crosses, griefes, maladies, infirmities, and sicknesses, as do or may befall the body: And on the other

The first  
thing to be  
wondered  
at & seri-  
ously to be  
considered  
of.

*A Preface to the*

side to see, or finde so few watchfull,  
carefull, and painefull to auoide, pre-  
uent, cure, or expell the most dange-  
rous wounds of the spirit, the trou-  
bles of the conscience, or Desperation,  
a mischiefe of al other mischiefes, most  
needefull to be looked vnto.

The second  
thing to be  
vndred at  
& seriously  
to be consi-  
dered of.

It is a wonder to see, and consider,  
how many there are in the World  
which either loath and are afraide of  
bodily sicknesse, or loue & likes health,  
will send for and seeke, runne and ride  
after bodyly Physitions, and enquire  
after the best, the most expert & most  
skilfull of them, to learne by their di-  
rection, and to bee aduised by their  
counsaile (though it cost their purse  
full deare) how to purge and auoide  
such corrupt humours as may breede  
(though not presently bring forth)  
noysome diseases, and sickneses: how  
carefull and howe scrupulous they are  
to keepe a temperate order and a dyet  
in eating and drinking: and howe mo-  
derate they will bee in sleepe, and all  
other

other bodyly exercifes : And on the other ſide , how fewe there be in the World that will eyther abate their ſleepe, for-goe their pleasures, abridge their dyets, or ſecke after the ſpiritual Phyſition or prepare phicke to purge and expell thoſe dangerous & peccant humours, of notorious and haynous finnes, which in time will both breede & bring forth the moſt deadly diſeaſe of Deſperation, the very Peſte of ſoule and body for euer.

It is a wonder to ſee, how many abhorre, and are affraide of worldly po-  
uerty, and for the avoyding thereof, and for the loue and liking of tranſitorie riches, will with great carke and carer iſe vp carely, and late take theyr reſt: they will fare hardly, and go clad full barely: they will hazard both bodies and ſoules; they will toyle and teare their fleſh in vnmeaſurable labours by land and ſea, be the weather faire, be it ſoule, *per mare pauperiem fugientes, per ſaxa, per ignes*: And yet

The third  
thing to be  
wondred  
at,

*A Preface to the*

on the other side, how few can abide any costes, charges, or paines, to escape and remedie spirituall decayes: to auoyde pouertie of conscience, or in time before it be too late, to beware that they be not plunged ere they be aware into the most deadly and diuinish gulph of Desperation; as though saluation, and peace of a Godly conscience, were a matter not worthy the talking of, or labouring for.

A thing to  
belamen-  
ted.

It is a lamentable thing to behold, how many in the world will vnder- take and attempt any thing, be it neuer so chargeable and troublesome, not sluggish not sleepeie; not carelesse and slouthfull, but most earnest & watchfull, most carefull & painefull, at euery assay; by Prudence and prowesse, by witte and by warinesse, by counsaile and by cunning, by learning and by labouring; ambitiously to hunt gaine, and gape after honour, and vnfatigablye seeke to attaine fame, and highly account of it to begazed on, and talked  
of

of, with the eyes & tongue of all men:  
And againe, how few take any care at  
all, or once endeavour themselves to  
auoyde shame, and confusion in the  
presence of the Almighty, to become  
glorious in the sight of GOD and his  
Angels, and to vse and exercise any of  
those good meanes and instrumentes  
ordeyned and appoynted of God for  
the increase of Faith, Hope, and Cha-  
ritie; and for the weakning and aban-  
doning of all desperation & diffidence  
in Gods infinite mercies, and infallible  
promises.

It is a lamentable thing to marke  
and consider how vigilant, carefull, &  
heedfull many of the wyser, and cir-  
cumspecter sort of men of this world  
will be to escape, and auoyde all the  
penalties, paines, and punishmentes  
prouided and set downe, for offenders  
of mortall mens lawes; how painefull  
thy will be in Penall Statutes, and how  
skilfull in euery braunch of the Ciuill  
Lawes, least they should ignorantly  
incur

The second  
thing to be  
lamented,

incurre the dangers of imprisonment,  
of losse of landes, forfeitures of their  
goodes or death it selfe.

Many haue  
greater care  
of mortall  
mens lawes  
then of  
Gods lawes

But the mighty God, the only high-  
est Law-giuer, that Lord of Lordes,  
and King of all Kings, Let him or-  
deyne, publish, and proclaime his  
Lawes, Statutes, and Ordinances, to  
be hearkened vnto, obserued, and kept,  
and that vnder neuer so rigorous and  
seuere conditions, punishments, and  
penalties, How fewe men will search  
his Booke of Statutes and Lawes?  
How fewe are afrayde of his not tem-  
porary, but euerlasting threatninges  
and punishments, contayned in his  
Lawes? and how fewe men regard,  
esteem, and thankfully embrace his  
couenant of reconciliation, set forth  
in his most ioyfull, and comfortable  
Gospel?

And yet most certaine it is, that all  
these afore-said things, so much to bee  
wondred at, and so greatly to bee la-  
mented for: so lightly looked on, so  
smally

smallly regarded, and so little thought on, & many such other of the like fraternity and order of disorders, & sins, being delighted in, and securely continued in, without all care or indeauour to forsake them in time, by repentance, and true returning to the Lord, do first breed or ingender, and afterwards bring forth Desperation; then the which, all the Furies, and Diuells in hell, cannot lightly excogitate nor finde out a greater torment, or a more intollerable paine, and that because that all other torments, penalties, and paines, are but temporall, and pursue men no further then bodily death; but this endeth not with bodily death, but becommeth eternall. Whosoever then he bee, that is once surely caught in this nette of Desparation, he needes no moe accusers to come against him, then his former vnrepented sinnes, which lie at the doore to arrest him; his owne heart will giue euidence against him, and his owne iniquitye will



will plead him to be guilty, and that to his owne face.

Vpon consideration of these things I haue now in this Treatise following, (good Christian Reader) endeououred my selfe to set downe, First, a definition of *Desperation*; then the greivousnesse thereof: after this, certaine principall causes thereof: together with remedies for the same: and lastly, a generall Preseruatue against *Desperation*, arising of what cause so euer: To the intent, that the Children of GOD, falling by some occasions into some degrees of it, (for If it rage in extremities, in the opinion of some learned Writers, it is an euill incurable, and vnrecoverable) may with the more ease and quietnesse bee recovered, and saued as it were out off the Diuels clawes; euen out of as great danger as euer were the poore Sheepe that *Dauid* tooke out of the Beares or Lions mouth.

1, Sam, 17  
34, 35

Accept hereof (gentle Reader)  
with



*Christian Reader.*

with no worse a minde, then I haue attempted to bee the writer; and then I doubt not, but it shall eyther minister vnto thine heart some comfortable Physicke, or else giue thee occasion to seeke, reade, or collect a better.

*Thine in all Christian affection:*

W.W.

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entreated of in euery seuerall  
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FINIS.



# Of Desperation.

## CHAPTER. I.

*The first Chapter conteyning the Definition, and Division of Desperation.*



*M*. T. Cicero, that most worthy Father of the *Romane* eloquence, was of that mind, that eu- A definiti-  
 rie thing which was on of eu-  
 to be reasoned and disputed of, should ry thing  
 first begin at the Definition thereof, that which is to  
 so it might briefly be vnderstood what be disputed  
 the substance of the matter was where- or reaso-  
 of reasoning or disputation was to be ned of, is  
 holden: Of the like opinion and minde necessary &  
 am I at this present, concerning the wherefore.  
 dangerous peste of most wicked and  
 damnable Desperation; being the mat-  
 ter which now I haue in hand (through  
 Gods assistance) to write of.

B

The

Definition  
of Despe-  
ration is of  
two sorts.

The first  
Definition  
of Despe-  
ration.

The second  
Definition  
of despera-  
tion,

The Definition then of Desperation I finde and read to bee of two sorts as concerning the words, and yet in sense and substance of matter little differing one from the other: Wherof the one is, *Desperatio est horribilis mentis & cordis seu cōscientia trepidatio ex sensu ira diuina propter peccatum concepta cum metu aterne damnationis sine vlla expectatione venia*: Desperation is an horrible feare, or trembling of the minde and heart or conscience, conceiued through a sense and feeling of Gods wrath for sin; with a feare of eternall damnation, without all expectation or hope of pardon or forgiuence: hereof.

The other (which is a far more ancient Definition) is this, *Desperatio est malum quo quis diffidit de voluntate dei, estimās malitiam suā magnitudinē diuinae misericordiae & bonitatis excedere*: Desperation is an euill through which a man mistrusting dispaireth vtterly, & is past all hope of the good will of God, verily thinking that his naughtines, or sinns, excell the mercies & goodnesse of God, according to that saying of the first desperat man *Cain*; *Mine iniquitie is greater*



greater then can be pardoned. Gen. 4. 13. Gen. 4. 13.

Thus it being made plaine and easie what Desperation is by these aforesaid Definitions, it followeth in the next place, (to proceede after the same order that the said *Cicero* vsed) that I speak of Two kinde diuision of Desperation; which I likewise find & reade to be of two kindes: the one a wicked kind of Desperatio of Gods promises, power, goodnes & mercy towards sinners, the matter which here I am to entreat of: The other an holy Desperation of a mans owne power, in the obtaining of eternall life, conceiued and wrought by a sense or feeling of a mans owne defectes; infirmities, & corruptions. Concerning this former kind of Desperation, being especially the marke which I would haue poore silly distressed soules to haue a diligent and a watchfull eye vnto, to the intent that both my selfe, and my poore brethren, liuing & warring yet with mee in the militant Church of Christ here on earth, may be the better fore-warned (for that as the say *Tela prænisa minus nocent*) of this most subtil and deadly stratageme, cōcerning this

4. *Of Desperation.* 1. Chap.

Three things especially to be noted in this Treatise of Desperation.

most dangerous & fatall assaulting engine, of the Arch-enemy of our soules, this deepe dispayre, and diuillish soule-poyson, I haue thought good by the penning of this short Treatise, to put my selfe and others in remembrance of these three points; to wit, first of the haynousnesse, greuousnesse, and pernitiuousnes of Desperation. Secondly, of the causes therof: and thirdly of the remedies.

CHAP. 2.

*The second Chapter, wherein is described how haynous, greuous, hurtfull, and pernitiuous, the sinne of Desperation is.*

**I**N sondry and manifold places of holy Scriptures are we taught, that God is faithfull. faithfull in his wordes, and true in all his promises: *All the promises of God are Yea, and Amen*: Faithfull in his mercies, for they neuer fayle: GOD is Faithfull, Iust and True, are his wayes; constant & faithfull: & according to the song of the holy Angels, *Reu. 15. 3.* Yea morcouer, God howe, and is carefull for the Faythfull, and hath wherein. promised

1. Cor. 1. 9  
2. Thes. 3. 3  
1. Ioh 1, 9  
2 Cor, 1, 20

promised to be *their God, and they shall be his people*. It is thy duty therefore, O Man! to do G O D this honour, to beleeue without all wauering, doubting, or dispayring; that G O D hath both Power and Will to doe all things that he promiseth, and not to permit any such cogitations, thought, or conceite, once to enter into thine heart, as that God should proue himselfe a lyar; or that it shall not come to passe, which he hath promised. But if thou once suffer the distrust & diffidence in Gods promised mercies (through the multitude of thy sinnes, and the greuousnesse of thine offences, through the nature of sinne it selfe and the crafty ingestion & suggestion of Satan) to take hold of, & possesse thine heart: O horrible and greuous is this last sin of Despairing which thou addest to thy former sinnes. So haynous, so hurtfull and pernicious, is this thy sin of Diffidence and Distrust in Gods mercies to be obtained, according to his promised word, that I may say of thee, as *S. Augustine* said of *Iudas* the traytor, *Non tam scelus quod commisisti, quam indulgentie desperatio facit*

Reu, 19, 3,  
2 Co, 6, 18

The duty of the faithful towards God, in regard of Gods faithfulness towards him,

The horriblenesse of the sinne of Diffidence, Mistruell, or Desperatio.

Aug, in lib, de uilitate penitentia agendæ,

te penitus interire: Not so much the sin which thou hast done, as thy despayre of forgiuenesse, hath vtterly cast thee away. Surely *Iudas* his dispayre and distrust (according to *S. Augustine* his opinion) was a more greuous sin, then his treason in the betraying of his Maister. Wher-vnto agreeth *S. Iero. Magis inquit offendit deum Iudas, in hoc quod desperando seipsum suspendit, quam in hoc quod deū tradidit. Desperatio enim reddit hominem maledictum, & protectione dei indignū. Iudas* (saith *S. Ierome*) more offended God herein, that in dispaire he hanged himselfe, then in that hee betrayed his Lord and Maister: For Desperation maketh a man accused, & vnworthy Gods protection. And thus likewise *Cain* his despayring in Gods mercy after his murther committed, was a more greuous sinne, then the shedding of his brother *Abell* his blood: For to adde Despayre to former sinnes, is to drawe sinne after sinne as it were with Cart-ropes, to heape sinne vpon sinne, to fulfill the measure of iniquity, and so to purchase swift and most certaine damnation.

Ier. super  
Psa. 108.

on. It is indeede the fashion and olde wont of Sathan, to perswade man (when he hath once committed many haynous sinnes) after his owne sinnes, to dispayre, and so to commit the greater sinne after the lesser: which is as if an vnlearned ignorant and a murthering Phisition should cause his Patient for the remedying of a little cold taken to drinke the iuice of Hemlocke, which by adding cold to cold, is most sure to bring present death; Or as if a man hauing an Ache in one of his fingers, should cut off the whole hand to take away the Ache of a finger. Euen such like Physicke and Surgerye doth the Diuell practise to minister vnto lewde and willfull sinners, when he inticeth and draweth them after many precedent haynous sinnes, through despayre of finding mercy and forgiveness to shorten their liues, by killing and murthering them-selues, by poysoning, by stabbing, by throat-cutting, by drowning, by *Iudas* like hanging of theselues; & finally by casting off all vse of faith, al vse of hope, & so

When especially the Diuell be-ginneth to tempt to despaire.

Note what kind of physicke & surgerye the Diuell practiseth.

quite to despayre of Gods mercy: then the which, what can be a more dangerous course for any man to yeeld vnto? What can be more foolish or contrary to all reason, if a mans reason were not blinded and bewitched that hee could not see nor perceiue, nor consider well of it, then whiles a man is afraide of water, presently to cast himselfe headlong into it, and so seeingly and wittingly to drowne himselfe? or then whiles a man is afraide of fire, presently to runne into it and to dispatch himselfe therein? Or whiles a man is afraid of hell fire, out of hand most desperately plunge himselfe into the daungers thereof?

The absurd  
dealings of  
such as easi-  
ly yeeld to  
desperation

And yet such as these are the persuasions, & temptations of the Diuell, O man, lest to a man whose barking conscience continually pangeth and plagueth him for his finnes.

\*Mark this  
O man, lest  
thou yeeld  
to Despera-  
tion before  
thou bee a-  
ware what  
great in-  
conuenien-  
ces thou  
yeeldest  
vnto.

Such as these are the fruites of the most monstrous sinne of dispayring of Gods mercy and grace.

May not he be accounted worse then madd,\* that is so forward and ready to yeeld vnto, and to follow after the Diuells

uells whistle, alluring and enticing vnto desperation, seeing it is no means to diminish, but to encrease sinne, and the rewards of sinne, seeing that it is no releefe, but an euerclasting burthen & griefe of the soule: seeing that it is not a deliuey of the soule, but a certaine destruction of the soule: seeing it is not a redemptiō, but an vndoubted condemnation of soule and body for euer.

And finally, seeing that it changeth temporall griefe into eternall griefe, & the panges of conscience into the pains of hel for euer. And thus is verified that saying of S. Bernard, *Desperatio auget peccatum, Desperatio maior est omnibus peccatis, Desperatio peior est omni peccato* Desperation encicafeth sinne: Desperation is greater then all other sinnes, Desperation is worse then all other sinnes.

This is a thousand times worse then the dangerous rocke Scilla, against which so many poore Marriners haue dashed their shippes, to the great losse both of Shippes, goods, and liues: or then that no lesse dāgerous gulfe Charybdis,

Saint Bernard his opinion concerning the haynoulness of the sinne of Desperation.

Scilla and Charybdis not so dangerous as desperation



rybdis, which haue deuoured vp so many passengers: For at this vnfortunate and deadly rocke of Desperation, many thousands of poore soules ouercharged with the burthen of their iniquities, and turmoyled in their consciences with the waues of fearefull thoughts, and troublesome conceites by the blustering blastes and surgye stormes of Gods vengeance threatened against sinners, both haue and daily do make dangerous and fearefull ship-wracke. This is a worse dungion for both soules and bodies of poore desperate sinners, then was the Denne of Lions into the which the Rulers, Officers, and Gouvernours of King *Darius* caused *Daniel* to be cast, and closed vp: Yea, and this is seuen times worse thē the seuen times hoated burning Ouen or Furnace, into the which that proud Idolatrous King *Nabuchadnezzar* comanded *Sidrach*, *Misach*, & *Abednago*, the true seruants and worshippers of the onely true and euerliuing God, to be cast in. This is that incurable, remediless and desperate fore wound and maladie, which the Prophets

Dan. 6, 17

Dan. 3, 19,



Prophets of God *Jeremy* and *Micheas*,  
 in their dayes complayned of among  
 their people. This is that great stop &  
 let, that hindereth and resisteth Gods  
 holy grace from flowing and entring  
 into the soules of sinne-ful men. This is  
 the Axe that heweth and choppeth a  
 sunder the chaines wherewith God in  
 his great mercy, and mercifull kind-  
 nesse, would drawe the hearts of sin-  
 ners vnto himselfe by Repentance;  
 whereof speaketh the Prophet *Ozeas*. *Oze. 11,*  
*Trust in the Lord, and doe good, saith*  
*the holy Ghost by the Prophet Da-* *Psal. 37. 3*  
*uid: where hee placeth and setteth*  
*Trust in GOD in the first place, and*  
*doing good in the second: trusting in*  
*GOD, goeth before as the Mistris,*  
*& doing good followeth and attendeth*  
*on as the Hand-maide. For as it is said*  
*Spes alit agricolas, were it not for Hope*  
*the Husband mans heart would burst;*  
*Hope nourisheth his heart: Euen so*  
*Dispaire and Diffidence, or distrust in*  
*GOD, is a Step-mother to well do-*  
*ing, and draweth back from doing*  
*good; according to the saying of a*  
*learned Writer vpo the said 37. Psalm.*

*Despe-*

Musculus  
in Ps. 37. 3.

Desperatio  
draweth  
men backe  
from al wel  
doing and  
why.

Desperatio & diffidentia abstrahit ab omni studio boni, nam cogitat omnia fieri frustra: ita namq; ex spe & fiducia promanant mortaliu conatus, vt ex ipsis conditionibus satis liqueat quid quisq; sperat: Desperation and Mistrust draweth backe from all desire of wel doing, for it thinketh all to be but lost labour: for so do all mens labours and endeauiours flow and spring from Hope and trust, that euery mans doings doe plainly testifie what he hopeth or trusteth for.

And now let this suffice briefly to giue a taste how great and greenous, hurtfull and pernicious this sinne of Desperation is.

### CHAP. 3.

*The third Chapter containing the chiefeft and most principall causes of Desperation.*

**T**hat memorable & notable saying of S. Gregory in one of his Homilies, mooueth mee to thinke, and here to commit it to writing, that one cause of Desperation, and not the least, but rather

rather the primary and principall cause of all other, ariseth from the subtile, cunning, & cosoning, counsell, inducement, perswasion, and allurement of the Diuell: for saith S. Gregory, *Quum*

*in graui peccato miser homo labitur: suadet ei diabolus ne peniteat, ne confiteatur,* Greg. in quidam Hom,

*peccatum leue et modicum in corde affirmat, misericordiam predicat, longum spaciū vite promittit, permanere in peccato suggerit, vt sit in contemptum dei, & desperationem sui inducat & pereat:* Whē

wretched man slippeth into some grieuous sinne, the Diuells counsaile is, that he repent not at all for it, that he confesse it not: hee tells him in his heart,

that it is but a light and small offence:

hee sayes God is full of mercy, he promiserh him long life, he suggesteth vnto him to lie still in sinne, that by these meanes hee may bring him at last into contempt of God, and into vtter Desperaton, and so he may become a cast-away for euer. Here doth S. Gregory in most manifest & plaine words describe and decipher the Diuell himselfe to be the author. and so consequently the cheefest causer, and cause, of this horrible

The degrees by which the Diuell draweth men on into desperation.

ble soule murdering Desperation; and here also doth hee set downe by what steps and degrees hee brings and leades a poore carelesse wretched man into dispayre.

- Iob. 1.** Now consider this moreouer, that if *Satan* that arch-enemie of mans welfare, durst very boldlie and sawcely without any bidding, presume to thrust himselfe into Gods presence amongst his holy Angells; if he durst so subtelly and cunningly, dissemblingly and lyingly, assayle and assault our first Parentes *Adam* and *Eue*, beeing yet innocentes, vnstained, and pure from all sin: Nay more then all this, if he durst approach, and with diuers temptations assault and allure *Christ Iesus* himselfe, both God and Man; and yet Man free from any spot or blemish of sinne, endeavoring himselfe to the vettermost of his skill and power, if it had been possible, to haue brought him, & wrought him to his owne wicked will. Alasse, is it any maruele then if he doe as diligently and busilie be-stirre himselfe with his manifold wiles, and guyles. to assayle vs weake, poore, and miserable sinners;

sinners? Who (without the daylye and howrely strengthening of Gods holy spirit) are of our selues prompt, apt, & ready, euery howre to decline and fall away from God, and to fall vnto Idolatry, Blasphemy, Peiury, Murther, Whoredome, Theft, Pride, Disobedience, and what not; wherein, after we be once plunged ouer head and eares, and ouer-runne with the guilt of many sinnes, then will *Sathan* lay about him, and apply his businesse like a most valiant Champion, to catch vs in the most dangerous snare of all other, euen deepe Despaire: Hee will challenge our soules by the seuerer iustice of GOD, let vs say against him whatsoeuer we can, and argue against him as long as wee will, yet will hee insult, reioyce, and reply saying: Neyther Gods mercies, nor Christs merits, can any thing help, but thou must needs be damned, so lightly heretofore hast thou esteemed God, and his precepts; What the so finally hast thou regarded *Christ Ie-* Diuell will *sus* and his merits, or rather so willingly, wittingly, and seeingly hast thou vilipended, and cotemned them; despayre.

The fore-runners of desperation except wee looke to our selues in time.

and

and so obstinately, carelessly, and desperately, troden them vnder-foote, that euen as thou hitherto hast made noe reckoning of God, and hast not opened the dore of thy heart to receiue him, & giue him entertainement when he stood without and knocked to bee letten in there; so now God will requite thee with *lege talionis*, with like for like: hee will make noe reckoning of thee; he will not open his eares vnto thee when thou cryest vnto him, he will not let thee haue though thou aske, he will not let thee finde though thou seeke, he will not open vnto thee though thou knocke. Behold now art thou tossed like waues of the Sea, thy Faith waureth betweene Hope and Dread, and therefore canst thou receiue nothing at the Lords hands: with these and infinite such like disputations, will *Sathan* set vpon, and vex the very elect of God, to bring them (if it were possible) to desperation. And if the elect shall be thus sifted, (as *Peter* was) in what ease then shall the wicked and reprobate bee?

CHAP,

**T**He second cause of Desperation, is ignorance of God, & want of knowledge of the will of God, vnto mankind reuealed by his holy word: for as ignorance of the Scriptures, as it was pronounced by the mouth of *Christ Iesus* himself Mat. 22. 2kin 17. 16 speaking against the *Saduces*, concerning the resurrection of the dead, was the cause of that their so great error; Euen Pl. 35. 10 11 likewise the ignorance of God, is oftentimes the occasiō & cause of Gods heauie displeasure; & so of diuers & sundry inconueniences and mischiefes: and amongst the rest, it is also a cause of this cursed Desperation, as writeth *S. Bernard*: *Vtraq; cognitio dei, scilicet & tui, tibi necessaria est ad salutē, quia de ignorātia tui venit superbia, ac de dei ignorātia venit desperatio.* The knowledge both of God, and of thy selfe are necessary vnto saluation, because out of the ignorance of thy selfe, ariseth pride; and likewise out of the ignorance of God, commeth Desperation. Out of this ignorance of God, the mother must Desperation needes arise: for how can it otherwise be, but that he that is altogether



altogether without any knowledge of God, must dispayre to receiue any good thing of him? For as no man can take pleasure nor any profit by hid and vknowne Treasure: so no man can looke for grace, mercy, and forgiuenesse of sinnes, or any other benefit or good gift at his hands, of whom hee is vterly ignorant, and of whom he hath no knowledge.

## CHAP. 5.

The third  
cause of  
desperati-  
on.

The wofull  
& hurtfull  
effects of  
sins,

**T**He third cause of Desperation is the great seruitude or bondage or sinne: with which, whosoever is clogged, hee becometh thereby the seruant of sinne; *Iohn 8. 34.* And the wofull & hurtful effectes of sinnes, are the procurements of Gods curses and plagues vpon bodyes, soules, landes, children, stocke, crophe, and euery thing else that a man hath, or goeth about at home or abroad, in town or in field, in Citty or in contrie, by land or by water. *Deu. 28. Leu. 26.* Sin hardeneth the heart. *Heb. 3. 13.* It fighteth against the soule. *1. Pet. 2. 11.* It gnaweth & tormenteth the conscience. *1. Sa. 25. 31*  
And



And so bringeth men into the most damnable gulfe of Desperation, wherein multitudes of Worldlings, Matcheuilians, Epicures, and impious Atheists are daily implunged, & irreuocably drowned for euer.

## CHAP. 8.

**T**He Fourth cause of Desperation doe many gather to themselves vpon the wordes of Christ in *Math. 7. 13*, *Straight is the gate & narrow is the way that leadeth vnto life, and few there be that finde it.* And againe out of *Math. 20. 16*, *Many are called, but few are chosen.* And againe out of *Luk. 13. 24*, *Strive to enter in at the strait gate, for many, I say vnto you, wil seek to enter in, & shal not be able.* All which places do plainly teach, that fewe shall be saued; for in bidding to strue to enter in, Christ giueth vs to vnderstand that it is an easie matter, but a matter that requireth great strife, paines, & earnest diligence against the World, the Flesh, and the Diuell.

Vpon these considerations, many begin to feare, and to tremble, The feare and doubt of many.

The great  
& manifold  
aduerfaries  
of mans fal-  
uation: all  
which the  
Diuell vseth  
as meanes  
to Deſpera-  
tion.

and to doubt, whether they may thinke themſelues to be in the number of thoſe few that ſhall be ſaued yea or no; and ſo are drawne into diſpayre, whiles that they find this preſent euil world againſt them with all the baytes, ſnares, nettes, and letts, pleaſures, and profits thereof to catch them, fetter them, and intangle them, whiles they finde their own fleſh, their owne corrupted nature againſt them; their reaſon poyſoned, their wils and affections blinded, their naturall wiſdome, concupiſcences and luſts, miniſtring ſtrength to *Satans* temptations, taking part againſt them, dayly & how-erly ready to betray the into his hands, whiles that they ſee and perceyue euen legions of Diuels, euen all the Diuels in Hell againſt them, with all their crafty heads, maruailous ſtrength, infinit wiles, cunning deuifes, deepe ſleights, & tryed temptations, lying in ambuſh againſt their poore ſoules; & who ſeeth not that thouſands are carried hedlōg to deſtru-ctiō through the tēptations of either the world, the fleſh, or the diuell. And thus are we poore wretches in a moſt pittiful caſe, aſſaulted & betraied, on euery ſide.

CHAP.

## CHAP. 7.

**T**He fift cause of Desperation ariseth  
 frō the manifold crosses & afflictions  
 of this present life : for from hence it is  
 that some men being daily ferrited, fol-  
 lowed on, & euen almost pressed downe  
 with temporall afflictions & troubles, as  
 penury, pouerty, hunger, nakednes, sick-  
 nes of body, troubles of minde, vnquiet  
 suggestions of the flesh, & temptations of the  
 Diuell, persecutiōs, imprisonments, losse  
 of friends, losse of Goods, losse of good  
 name & fame, a wicked, crooked, & fro-  
 ward mate in matrimoney, disobedient  
 & vntoward childrē vnkind & vnthank-  
 full friends, vnderferued malice, enuy, &  
 hatred of froward neighbours, & many  
 other such like crosses, as dayly in one  
 sort or other befall men: Whē they once  
 feele themselues touched & tried here-  
 with, anone they take occasiō hereby to  
 crie out, and lamentably to howle, and  
 curse the day wherein they were borne, *Ier. 20.*  
 to call that an vnhappy houre wherein  
 their mothers brought them forth, to *Iob 3.*  
 wish they had died in their birth, & that  
 they had perished so soone as they came

The fift  
cause of  
desperation

Sundry  
kinds of  
crosses and  
afflictions.

out of their mothers wombe; that some hill might fall vpon the & ouerwhelme them, that so they might shortly be rid out of their paines : Yea they wil not be perswaded that these things are sent of God (for the most part) to such as he loveth, but rather to such as he hateth; & that neuer a louing father wil handle his children so as they are handled. Nowe the Diuell most subtilly lying in wayte for his aduantage, taketh hold on this their weakencile, and striueth by little & litle by such occasiōs as these to work vtter desperation in them; and by these means oftentimes forceth some to some sodaine, wretched and desperate ends.

### CHAP. 8.

The sixt  
cause of  
Despera-  
tion.

**T**He Sixt cause of Desperation is long custome of sin, whereby a man yeeldeth and submittech himselfe as an obedient & ready bond-slaue to the Diuel, little respecting, if not vtterly contemning both God and his word, whose dul conscience through giuing himself ouer to impurity & filthines of life, is waxed hard in iniquity, and corrupt wayes, and  
as

as it were burned with a hot iron, so that he is now past all sense & feeling of sin, & this long custome groweth as it were into a second nature (in processe of time) which to expell is a matter of great difficulty. This is it which the Prophet *Jerem.* meant, where he affirmed that it is as hard a thing for such to do any good that haue bin continually inured with doing of euil, as it is to wash a Blackamoore or Aethiopian skinne white: or to change the spots of a Leopard: And therefore according to our English adage, as that which is bred in the bone, will neuer lightly out of the flesh: so an old wont or custome of any vice, bee it of lying, swearing, gaming, drinking, whooring, or any other such like, will seldome or neuer be remedied; whereby it oftentimes commeth to passe, that in the end the Diuel by this meanes hauing laid a foundation so fitting his purpose to worke on, bringeth his old customers to dispayre.

## CHAP. I.

*The first Chapter concerning the Remedies against the temptations and assaults of Satan, being the first special cause of Desperation, before intreated of in Chap. 3.*

**T**O meete with the dangerous and manifold temptations of *Satan*, that great enemy of mankind, wherewith he continually after other sinnes first committed, laboreth to bring vs into the deepe gulph of Desperation; It shall not be amisse, nay rather it shall be our best course and remedie, to learne and practise that most sure, safe, & excellent counsaile, which the holy Ghost giueth by those two worthy Apostles of our Saviour Christ *S. Paul* & *S. Iames* wherof *S. Paul* saith, *Put on the whole armour of God, that ye may be able to stand against the assaults of the Diuell &c.* *S. Iames* saith *Resist the Diuell, and he will flee from you:* that is to say, wee must striue against all vnlawfull and forbidden lusts by which he eggeth, draweth, and haleth men from sinne to sinne, from bad to worse, and finally to desperation, the worst of all sins.

Had

*Eph. 6.  
Ierem. 17.  
S. Paul  
& S. Iames  
their coun-  
sel against  
the tempta-  
tions and  
assaults of  
Sathan.*

Had *Cain* thus resisted the Diuell, hee had neuer bin so far drawne ( as he was) from faithlesse hipocrisie, to enuy ; frō enuy to murder , and from murder to Desperation. Had *Iudas* the traytor thus resisted the Diuel when he by his intisement first yeelded to couetousnesse, and so for a little filthy lucre to betray his most louing, gentle, and kind Lord and Maister , he had not from those sins one in the neck of an other finally fallen into despayre, wherein he became his own hang man, to the euerlasting testimony of his owne damnation.

Full worthy therfore, and very needfull in this case is *S. Iames* his counsaile, *Resist the diuell &c.* yea and that in the beginning.

And *S. Paul* goeth further on with the like good counsaile, and setteth downe very plainely, with what manner of Armour he would haue Christians to buckle and furnish themselves with , that so they may be found the more ready and able to encounter their general enemies temptations : As first with *Verity* , or *Truth* ; which is the arming of themselves with true and sincere knowledge of

A description of the manner of armor with which Saint Paul would haue Christians to resist the Diuell.



The first  
kind of Ar-  
mour to re-  
sist the Di-  
uell with.

of God. *Tit. 1. 1.* In the true seruice of God without hypocrisie, in *Spirit and truth. Iosua. 24. 14. Iohn 4. 24. 3, Kin. 2. 4* And likewise with vpright true speaking and dealing with our neighbours, in word and deed. *Eph. 4. 25. Exo 23. 1.*

The second  
kind of Ar-  
mor wher-  
with the  
Diuell is to  
be resisted.

Secondly, with the *Brest-plate of righteousness*: that is, with the earnest applying and endeauouring of our selues to all verue and godlines in our liues and conuersations : Where note, that the Apostle hauing placed *Verity, Truth*, or true knowledge of God, in the first place: in very fit & good ranck & order he placed this *Righteousnes*; that is to say practise of true knowledge in holines of life in the secod place; as a godly father herevpon hath very well obserued in these words: *Vera dei cognitione & animi sinceritate, & puritate primū, deinde pia et sancta vita ornari debet Christiani milites.* Christian Souldtars ought first to haue their hearts and mindes decked & furnished with true knowledge of God, with true sincerity & purity of mind; & secodly, with godly & holy life answerable to their true knowledge. Hereby all sleighty cunning & forcible entrics vnto

vnto Satans engines and subtile snares,  
shalbe debarred and shut vp: hereby all  
the passages of our thoughts & imagi-  
nations shal bee preuented & taken vp,  
that he shal not so easily find any breach  
or weake place to inuade. For as on the  
one side, by losenesse & licentiousnes of  
the flesh, by leawdnes of our liues, by  
our iniquitie and vngodlines, the Diuell  
is animated, fleshed, and emboldened,  
dayly to tempt & assault vs: for he see-  
ing in the corrupt & of our nature a for-  
wardnesse to wickednesse, he bloweth  
the bellowes and kindleth the flame of  
our bad inclination; he stirreth vs vp, &  
pricketh vs forward, till after the hea-  
ping vp of one sin after an other, at the  
length he casteth vs down headlong in-  
to the bottomles pit of Desperation: So  
on the other side by this Armor of righ-  
teousnesse, sincerity, & integrity of an  
holy life, is the Diuel withstood & re-  
sisted, and we become the more able to  
stand fast in the day of our temptation:  
So that it is not without iust cause, that  
the Apostle compareth this *Righteousnes*  
the second kind of spiritual Armor, vnto  
a corporall *Breast-plate*; for that like as

Whereby  
the Diuill is  
embolden-  
ed to tempt  
& whereby  
on the o-  
ther side he  
is discoura-  
ged, and  
resisted,

The good  
fruits of  
vprightnes,  
and holines  
of life.

a Breast-plate saueth and fenceth the vi-  
tall parts of man, as his heart, liuer, and  
entrayles; which once being stricken and  
pierced mans life is lost: so doth vpright-  
nesse, and holinesse of life, preserue the  
heart and conscience of man free & safe  
from the inuasion & confusion wrought  
by Sathan, from the fiery darts of infide-  
litie, hardnesse of conscience, coldnesse  
in religion, wickednesse of life, corrupti-  
on in conuersation, & finally from Des-  
peratiō, the very vp-shot of al mischiefs.

The third  
kind of Ar-  
mour for a  
Chr. st. an  
against Sa-  
than,

L. 3. 10,

Thirdly, must we arme and furnish our  
selues to resist *Satan* the Diuell, with the  
*Gospell of peace*, that is, our hearts must be  
thoroughly acquainted, and fully fraugh-  
ted with the knowledge of that glad  
tydings of great ioy, which the Angells  
of the Lord brought at the byrth of  
*Christ*; that tidings of great ioy, which  
must be vnto all nations, with that most  
cōfortable and ioyfull embassage of the  
Reconciliation of man with God, which  
may full wel be called the *Gospel of peace*  
for that it onely maketh the Conscience  
of man quiet, & at peace with God and  
it selfe: then the which what one thing  
in all the world, can set a man more free  
from

from all Desperation?

Fourthly, with *Faith in Iesus Christ*; *The fourth Armour.*  
 wherewith the same *S. Paul* arming men  
 against spirituall assaults by *Sathan* and  
 his ministers, and preparing them to the  
 spirituall battle against the *Diuell* and  
 his members, encourageth them not to  
 shrink, but to cleave fast to this *Fayth*,  
 whereby we may resist and beate backe  
 our spirituall enemy.

And likewise *S. Peter* instructing vs to  
 prepare and make our selues strong, to  
 encounter with the common enemy the  
*Diuell*, teacketh vs to resist him by faith  
 especially: *Be sober* (saith he) *and watch,* *1. Pet. 5. 8.*  
*for your aduersary the Diuell, goeth about*  
*seeking whom he may deuoure, whom resist*  
*stedfast in faith.*

For this cause *Saint Basil* vpon the 32. *Basilins in 1*  
*Psalme* saith, *What man is able to make* *Plal. 32.*  
*war with the Diuell, vnlesse he flee for helpe*  
*to the Captaine of the Hoast through Faith*  
*in him, to wound and thrust through his e-*  
*nemy?*

And likewise *S. Augustine* accounted  
 this faith to be so powrefull, *that it re-* *Aug. lib. 3.*  
*sisteth, vanquisheth and over-commeth the* *Cap. 20. de*  
*Diuell.* *lib arbitrio.*

And

What faith  
is.

And this true Christian Faith which is of such power as is aforesaid, is a sure trust in the mercy of God the Father, through the merits of *Christ Iesus*, when wee doe perswade our selues most certainly of the pardon of our sins through *Christs* righteousnes; and of eternal saluation by his passion, hereby obtayning peace in our consciences with God, and rest, and walke in obedience to his will and commandments by his word vnto vs reuealed Of this kind of Faith is entreated in *Abac. 2.4-Rom. 3 38. Rom. 5. 1 Ephes. 2.8,*

The fift  
kinde of  
Armour

The fift kinde of Armor to resist the Diuell with, wherof *S. Paul* in the catalogue of a Christian Souldiars armour maketh rehearsal, is the *word of God*; this is the Sword of the spirit, whereby the suggestions and wicked temptations of *Sathan*, are beaten backe, propelled, & kept off, euen as a man keepeth backe his enemy at the point of his Sword.

With this kinde of Armour did our chiefe captaine *Christ Iesus* in his manhood here on earth, resist & pu backe all the Diuell his subtle and false temptations, answering euery one of them  
with

with *Scriptum est*, It is written : Whence we may learne by the like meanes, after his molt excellent example to combate with the Diuell, and to giue him the foyle, whensoever by him, or any his wicked instruements, we shal be tempted to this Desperation, or any other sins whatsoever.

Christ himselfe an example how to resist the Devils temptations

If we be tempted to sweare & blaspheme the holy name of God, it is to be resisted with *Scriptum est*, It is written, *Thou shalt not take the name of the Lord thy God in vaine*. If to polute & break the Lords Saboth day through either laboring about our pleasures or profits, answer, It is written, *Remember that thou keep holy &c*. If to murther, and shedding of blood, by any forbidden way or means, or vpon any vnlawfull occasion whatsoever; answer, It is written, *Thou shalt do no murther*. If to steale and purloine by any vnlawfull meanes, directly or indirectly; answer, it is writtē, *Thou shalt not steale*. If we be tempted to vsury, let vs draw out this Sword of the Spirit, *Thou shalt not giue to Vsury vnto thy brother, Vsury of mony, Vsury of meat, or of any other thing*. If he moue vs to deceit & fraudulent

Exo. 22. 28  
Deu. 23. 19  
Leu. 25. 37  
Psal. 15. 5.

1. Thes. 4, 5  
 1. Cor. 13, 14.

dulent dealing, let vs resist him with, It is  
 written, *Let no man oppresse or deceaue his  
 brother in bargaining, for the Lord is a  
 Iudge in such things.* If we be solicited to  
 Dilloyalty, & disobedience to Princes,  
 let vs strue against that, with, It is writ-  
 ten, *Let euery Soule be subiect to the high-  
 er powers, &c.* Fir ally to be short, to what  
 kinde of sinne, mischiefe, or inconueni-  
 ence so euer any of vs all shall happen to  
 be drawne, inticed, or inueigled, let vs  
 search the Scriptures, and we shal soone  
 finde store of Swords, of one kind or o-  
 ther to answer, foyle, and recoyle, what-  
 so euer this mortal enemy of ours can vse  
 or obiect against vs: heere is armour e-  
 nough to finde him occupied with.

The Scrip-  
 tures do mul-  
 tifier store  
 of Swords  
 against eue-  
 ry kind of  
 temptation

The sixt  
 Kind of  
 Christian  
 Armour,

The sixt kinde of spirituall Armour,  
 and heauenly furniture, wherewith *Saint  
 Paul*, or rather the Holy Ghost by *Saint  
 Paul*, would haue vs complet and furni-  
 shed against all the dangerous combats,  
 conflicts, and wicked suggestions of this  
 wicked and damned spirit, thereby to  
 auoyde, repell, & vanquish him vterly in  
 deuout, hearty, zealous & godly prayer.  
 ouer and besides *S. Paul* his instruction,  
 and most needfull exhortation, in this  
 case



case his and our Lord, Maister, and Saviour *Christ Iesus*, hath commended vnto vs this kind of weapon, when he taught to pray with this petition, *And lead vs not into temptatiō, but deliuer vs from euill*. Let vs then apply this Armor, this kind of propulsatiue weapon, and seruientlie and heartily vse it: And firmly belecue that which *Dauid* the Prophet for our good incouragement hath written in *Psa. 145. 19. God is nere to those which call vpon him, and will fulfill the desire of them that feare him, and deliuer them*. Whensoever therefore wee are tempted, allured, and drawne on by *Sathan* through couetousnesse to riches, through ambition to honour, through enuie to murther, through cōcupisence to adultery, through intemperance to gluttony; or to be short through any other sinne to iniquity. Let vs straight-ways by prayer, craue for power and strength from above, to ouercome these temptations, and especially the most dangerous suggestion of *Despayre*.

This kind of Armour is alwayes ready at hand, so that *Satan* can no sooner attempt anything against vs, but this wea-

pon is as soone ready (if we heartily & zelously lay hold thercon) to repel and vanquish all his practises against vs: And therefore, *Pray, pray, pray.*

## CHAP. 2.

*The second Chapter concerning remedies & helps against Ignorance, the second cause of Desperation, entreated of before in Chap. 4.*

**C**ONCERNING the second cause of Desperation, to wit, Ignorance; Our Lord *Iesus Christ* who was nothing ignorant of the manifold mischieses, & of the manifest dangers that the Diuell leadeth silly men into, as it were blindfolded through blind Ignorance: and hee knowing that Ignorance is rather the mother of desperation (as hertofore in the 4. Chap of the Causes of Desperation hath beene sufficiently prooued,) then of Deuotion, as the Papists haue in this point ignorantly taught & maintained: hath in his owne person, and with his owne mouth exhorted and admonished all men, to *Search the Scriptures,* which

which is a lesson in this case most necessary for all men, to learne thereby to deliuer themselues out of the dangerous gulfe of Ignorance, and so consequently out of many other sinnes, and finally out of desperation; where-into thousands through Ignorance, haue beene implunged and drowned for euer.

Let vs therefore for the remedie and auoyding of finall Desperation, where-  
Remedies  
against Ig-  
norance,  
vnto so many runne headlong through Ignorance, little knowing, and lesse regarding what they do, vntill it bee too late, receiue the word of God, which (as *S. Iames* saith) *is able to saue our soules*: with al readines like vnto the Noblemē of Berea, and search the Scriptures daily. A.C. 17. 11  
Let vs seeke after the knowledge of God in time, And as the Prophet *Esay* said, *Seeke the Lord whiles he may be found & cal vpo him whiles he is here.* And let vs be assured of this, that all māner of Ignorance is perillous; but wilfull Ignorance, The danger  
of wilfull  
Ignorance.  
of all other is most perilous? For it is (as a learned Writer hath affirmed) a plaine Prognostication, & a demonstratiue argument of eternall death. It is a most horrible and fearefull thing for a man A.D. in the  
plaine man  
path to hea  
uen,

to refuse Instructions, despise Counsaile, harden their Hearts, stoppe their Eares, & close vp their Eyes against God : this is the very vp-shot of euerlasting ruine.

What the  
Ignorant  
must do.

Malac. 4.

Act. 2.

Confess for  
the Ignorant  
very  
necessary.

What the  
true Mini-  
sters of  
Gods word  
re.

Let the Ignorant therefore that stand in this dangerous estate, repayre with all diligence and attentiuenesse vnto the learned Ministers & dispensers of Gods most sacred word, and at their mouthes enquire the knowledge of Gods lawes; This doth God himselfe command vs by the Prophet *Malachie*, And when we feele our consciences wounded, let vs, after the example of the godly, faithfull, and deuout people, who after the hearing of Gods word preached, came vnto *Peter* and the rest of the Apostles, saying, *Men and brethren, what shall we do?* Euen thus I say, let vs come vnto Gods Ministers, and confesse and acknowledge our great blindnesse and ignorance, and say vnto them. Helpe vs, instruct vs, teach vs, set vs in the way, & guide vs in the paths of the knowledge of God, and of our saluation : for surely they are the Physicians and Surgions of our soules, so that if wee repayre vnto them, they shall giue vs to drinke of the holosome waters of knowledge,

ledge, to quench our thirst of Ignorance: they are the dispensers of the manifold graces of God, and the Lords Stewards to giue each one of vs our portions in due time.

We haue not *Christ* alwayes amongst vs (as appertayning to his bodely presence) but as himselfe sayth, we haue the *Paore* alwayes amongst vs: euen so also we haue not *Christ* himselfe (that body I meane, which sitteth at the right hand of God the father) alwayes with vs: but yet our Lord *Christ*, ascending vp on high, gaue vnto men among other gifts, this gift al so (if we could rightly cōsider of it) of no smal value, euē Pastors & Doctōrs; that is, the Ministers of the Gospell of *Christ*, that might instruct, informe, and teach vs in the way of life, that might declare vnto vs the secret counsailes and hidden misteries of God, that might arme vs with the *Sword of the spirit*, How the which is the word of God, to encounter true mini- & resist our deadly enmy the Diuel ther-  
with. Let vs ioyfully receaue them; for Gods word are to be accounted of. who so receiue them as they ought to be, receiue them also with thē, him that sent them, whose Messengers they are: Let

vs here them, for they bring vnto vs the word of life : Let vs giue credit vnto the Lords Ministers, and Glory vnto the Lord himselfe, that hath giuen in his great loue this blessing vnto vs, to haue his messengers and Ambassadours abiding among vs, to declare and make knowne vnto vs by them, what his own good will and pleasure is in all things, to the auoyding of this blind ignorance, the very mother of Desperation, and so consequently of eternall Damnation with the author thereof, and his cursed Angels for euer.

## CHAP. 3.

*Of the great seruitude and bondage of sins  
and of the remedies thereof.*

**C**ONCERNING the great seruitude and bondage of sin being the third (before noted) cause of Desperation, for the helps & remedies thereof this haue I bricfly to say, that what though we haue bin seruants vnto sinne, and haue beene pressed, & surpressed with the bondage thereof, so that we must needs confesse,  
(vnlesse

(vnlesse we should proue our selues lyars, and that there were no truth in vs) that we through our oftē doing of those things which we should not haue done; & on the other side, through our leauing off those things vndon which we should haue done, haue most iustly deserued Gods threatned curses and plagues to light on our bodies, our soules, our children, our stockes, our croppes, and euery thing else we go about, & put our hands vnto. What though our sinnes fight against our soules, and gnaw our consciences, and be ready euen out of hand to lead vs into the most dangerous state of Desperation? What though we haue contended and fallen out with our brethre as did *Paul* and *Barnabas*, who were so hot in contention one against an other, that they forsooke one anothers company in high displeasure and heate of their stomacks, the one taking with him *Luke*, the other *Iohn*? What though we haue yeelded vnto, practised, and followed Oppression, Extortion, polling, pilling and wresting what we can by hooke or crooke from our brethren? So did *Zachew*, yet notwithstanding after his re-

Examp'les  
tending to  
the streng-  
thening of  
our faith,  
hope, & pa-  
tience a-  
gainst des-  
peration.

Luk. 19. 2.



Luk. 19. 9.

penitance, his forsaking & ceasing from bad getting, his restitution, and almes giuing, receiued that most chearefull and comfortable saying of Christ, *This day is saluation entred into thine house*; What though we haue bin theeues, robbers & stealers of our neighbors goods? so was the theefe that was crucified with Christ; and yet vpon his humble, contrite, and sorrowfull confession of his sinnes, he heard this most sweete word from Christ, *This day shalt thou bee with mee in paradise*. What though wee haue murthered and shed the blood, or caused the blood to be shed of some of our brethren? so did *Dauid* to *Vrias*, and yet vpon his zealous, inward & true vnfeigned sorrowfulness and repentance, he was not taken away in his sinne, but found pardon. And so did the Iewes which put to death the Lord of life.

2. Kin. 21.

King *Manasses* was an Idolater, he defiled the Temple of God, he withstood and did beat downe the truth, he set vp Idolatry, he was a Coniurer & a South-sayer, he shed abundance of Innocent blood, so that the streetes flowed therewith, he committed more abominations

ons then the *Cananites* or *Amorites* who for their filthines the Lord cut off out of the land of the liuing, hee sacrificed his sonnes and daughters to Diuells: and yet vpon his true returning to the Lord from the bottome of his heart, he found fauour and mercy.

If our finnes then, or the finnes of any one of vs, were as greuous as euer were the finnes of *Manasses*, yet vppon our true and vnfaigned returne to the Lord shall we dispayre of his mercy? shall we, or may we, or dare we thinke that the mercy and powre of the Lord is shortened? or that God is not the same God he was? Is he not as ready to pardon & forgiue finnes, the finnes of a man repenting, returning, and faithfully calling vpon him, as euer hee was the finnes of *Manasses*? 1, Chr. 33.

All these examples, and many more, are written for our learning, comfort and strengthening of our faith, hope, and patience, that wee should in no wise dispayre vpon our true repentance, neyther for the multitude nor greuousnesse of our finnes.

And likewise also it is written for the  
brausing

brusing, & as it were euen for the breaking of the backe of all damnable Desperation, and to hold the hearts, and to restore the saynting and dully spiri- es of all such as the seruitude and bondage of sinne, this our third cause of Desperati- on doth vex and presse downe: It is (I say) written, that the *Son of man is come to saue mens liues*. And hee himselfe hath said, *I am come to call not the iust, but sinners*. And againe, *Iesus Christ is come to giue his life a redemption for many*. Also *God the father hath not sent his sonne to iudge the world, but to the end the World may be saued by him*.

Luk 9.56.

Math. 10.

Math. 20.

Ioh. 7.

Wherefore  
Christ  
came into  
this world.

Now what is it to saue & not to iudge? but to deliuer from death and damna- tion; wherein we lay in the midst of the bondage of sinne; for sinne is the death and damnation of the soule: Now he cannot saue vs except sinne bee first taken from vs; And therefore, and for this cause came *Iesus Christ* the Sonne of God, and he hath declared himselfe to the world, to the end that he should take away sinnes, and should destroye the workes of the Diuell. If it bee so that *Iesus Christ* be come into the world to  
take

Ioh 3.

take away sins; and if the same were his intent and his message, the purpose of *Iesus Christ* shall not fayle at all, and his message remaineth stedfast and true; he then without al doubt, hath taken away this which the Diuel would perswade vs to be a cause of Desperation, this great seruitude and bondage of sinne, from all those that trust in him, and do verily beleeue and perswade themselues in the bottome of their consciences that it is most true: but yet how comes this to passe? to wit, by *Iesus Christ* only, by his owne free grace and mercy; by the benefites and merittes of himselfe, who is our onely Sauour, without any other meane or merit; for he is the only *Lambe* Ioh. 1. 29.  
*of God, which takeh away the sinnes of the world.* As also *S. Peter* sayd to the *Jewes,* *There is none other saluatiō, but on-ly in Iesus Christ; for among men there is giuē none other name vnder heauē wherby we must be saued.* Act. 4. 12. And so *Christ* himselfe said after he was risen from the dead. *It must needs haue bin, that Christ must haue* Luk. 24. 44.  
*suffered death, and that he must haue rysen the third day from the dead, and that amē- dement of life, and forgiuenes of sinns must*  
*be*

Collos. 2

be preached in his name to all people, and to all nations. O how sweete and comfortable are these words and sayings of God which is the onely eternall trueth in deed? O how worthy are they to be layde vp in the depth of our hearts, and to haue our whole confidence reposed freely vpon them! And to the Collosians it is said *God hath quickened vs which were dead in sinnes with Iesus Christ, forgiving vs all our trespasses, and hath put out the hand-writing that was against vs, he euen tooke it out of the way, and fastened it on the Crosse.* What meaneth he by this, but onely that *Iesus Christ* hath taken away the Obligation of our debt? to wit, that we did owe for our sinnes, and hath taken it & tied it with himselfe vpon the Crosse, & hath indeed paid it full bitterly: who also is for vs & will surely take away this great seruitude & bondage of sin, (which the Diuell would vse as an instrument of Desperation against vs) in case we will beleue his word, & that we can settle our mindes, & quiet our hearts, to account and esteeme his bitter passion and merits to bee so great and of such value, that they are able, effectually, and  
of

of sufficient strength, to obtaine these  
aforesaid things for vs. And *Christes*  
prayer to his heavenly Father is heard,  
and remayneth heard continually when  
he praied, saying, *I pray not for these alone* Ich. 17. 20.  
(meaning his there present Disciples)  
*but for them also which shall beleene in me*  
*through their word*: Wherefore the same  
prayer includeth euery one of vs, so farre  
forth as we beleene, and place the same  
in our hearts, and wholly repose our  
selues thereon.

And *S. Peter* saith, *Iesus Christ hath com-*  
*manded vs to preach vnto the people, and to* Act. 10. 42.  
*testifie that it is he that is ordained of God* 43.  
*a Iudge of the quick & the dead, & that to*  
*him all the Prophets giue witnesse, that*  
*through his name all that beleene, should re-*  
*ceiue remission of sins.*

Moreouer, *S. Paul* saith, *God hath made* 2. Cor. 5. 21  
*him which knew no sinne, sinne for vs, to*  
*the end that we should be made the righte-*  
*ousnesse of God in him.*

And here is to be noted, what righte- What ma-  
ousnesse, or Iustice & goodnesse that is, ner of righ-  
which God requireth and esteemeth; teousnesse  
which is no other, but that onely which God requi-  
dwelleth and holdeth vpon the Iustice, hands, reth at cur  
Good-

Goodnesse, and merit of *Iesus Christ*, being vtterly ignorant of the Iustice or Righteousnes and goodnes which many do seeke in their owne good works.

But yet when I stand so much vppon this point, to prooue that our sinnes should be no cause of desperation, (a thing which the diuell greatly vrgeth & obiecteth against the consciēce of an ignorant man) for that our sins are taken away by the innocent Lambe *Christ Iesus*, that he hath sufficiently paid the ransom therof, & that we are become righteous by the righteousness of *Iesus Christ*, it is not here my meaning, neither wold I haue any man so to mistake mee, and mis-vnderstand mee, that I thinke, or would haue any other men to thinke hereby, that there is no more sinne in vs or that sinne dwelleth not in these our mortal bodies: for I confesse it plainly, and it is too true, that sinne indeede dwelleth in vs; but yet to the great comfort of an afflicted conscience against desperation I affirme it (hauiing the holy scriptures for my teachers herein) that although the roote of sin, the naughty disposition, and inclination to sinne remaineth

Sin dwelleth even in the beleeuers, and in the most righteous men in the world: but yet rageth not in them



maineth alwayes strong in a Christian, and neuer can be wholly vanquished before we put off by death, this sinfull flesh of ours; although (I say) it do dwell in vs, yet it doth raigne in any Christian beleeuers; yet it is not able to damne a true faithfull beleeuers: It cannot (I say) damne vs, for as much as we are in *Iesus Christ*, and that wee doe fight and strue against the remanent of sinne, albeit we stagger and wauer sometimes, and doe feeble and perceiue our selues to be assailed sometimes by the strong temptations of the diuell, and the flesh. This is it that *S. Paul* writeth of when he saith, *There* Rom. 8. 1. 3  
*is now no damnation to them that are in Christ Iesus, which walke not after the flesh but after the spirit.*

The remaynent & roote of sin dwelleth alwayes in vs, but we like vnto licentious worldlings, giue it not the bridle, and suffer it not to range too farre, and to take to deepe a roote, but wee breake it, tame it, and make it subiect vnto vs by walking after the spirit, &c. and then nothing more sure then that there shalbe no condemnation at al vnto vs thereby, neither any cause of desperation

ration therby, for that we are iustified by our Faith and deliuered from sinne; to wit, these sinnes which might condemne vs, the roote, originall, and mother of sinne yet notwithstanding still abiding, remayning, and dwelling in vs; against which wee warre and strue, as long as we continue in this life; but the victory remaineth to our Chieftaine & head-Captain *Iesus Christ*, by the law of his spirit, which maketh vs to liue in him, and hath set vs free from the right of sin and death (in such sort that wee may no more feare sinne, nor death) by *Iesus Christ*, who hath ouercome all for our wealth, and hath reconciled vs eternally to his Father; who as our deare Father, from hence-forth will shewe fauour vnto vs, for the loue of *Iesus Christ* his deare Sonne and so will take from vs all our sinnes as though we had neuer committed them, Euen so doth he promise, saying *God is one God, willing to shew vs grace and mercy, he will turne to vs and will bee fauourable, & he will take away our iniquities, and cast our sins into the depth of the Sea.* And againe it is said of Gods wonderfull mercies, *The Lord is full of compassion*

Mich. 7. 18.

19,

against Desperation. 3. Chap. 49

passion and mercy, long suffering & of great goodnesse: He will not alwayes bee chiding, neither keepeth he his anger for euer. Hee hath not delt with vs after our sinnes, nor rewarded vs according to our iniquities. For looke how high the Heauen is in comparison of the earth, so great is his mercie also towards them that feare him: Looke how wide also the East is from the West, so far hath he set our sins from vs: Yea, like as a Father pittieeth his owne children, euen so is the Lord mercifull vnto them that feare him: for he knoweth whereof we be made; he remembreth that we are but dust. &c.

Of the great mercies of God towards sinners, read more in *Psal.* 145, 8. 9. and 147. 8. 10. & in *Ioel.* 2. 13. *Math.* 18. 11. 2. *Cor.* 1. 3. *Eph.* 2. 4. 1. *Tim.* 1. 13. vnto the 18 verse

Places of  
holy Scrip-  
tures, set-  
ting forth  
Gods great  
mercyes.

Surely these places are words of most rare and singular comfort, and they bee certayne, firme, sure, and vchangeable, spoken and pronounced by the eternall verity it selfe, & therefore not to be mistrusted or despaired of. But yet let vs take heede, least that verse be verified in vs,

*Stulti dum vitas vitia in contraria currūt*

E

Let

Let vs not abuse Gods mercies, making a cloake thereof to couer our sinnes: Let vs not presume too farre, and say as in Ecclesiastic. 5.6. *The mercy of God is great he will forgine my manifold sins: for mercy and wrath commeth from him &c.*

## CHAP. 4.

*The fourth Chapter concerning the Remedies to be vsed against the fourth cause of Desperation, arising of the doubts suggested by the Diuell vnto many men to bring them into despayre of their saluation, by meaxes of the small number of those that shall bee saved, in comparison of the great number of the reprobate.*

A catalogue or rehearfall of many things wherby the Diuel craftily tempteth men to sin and desperation.

**G**reat in deed is the power, & manifold & maruailous are the policies; deuices, wiles, subtilties, assaultes, and suggestions, wherewith and wherby that wylie Foxe, that old bitten Dogge, that subtile *Sathan* the Diuell, dayly and howely practiseth to entice, allure, and euen as it were to force multitudes of men here on earth, into one sinne or other, wher-vnto he findeth and proueth them

them to be naturally enclined; and last of all vpon one occasion or other, into Desperation.

If he espieth a man to be rich, and to haue worldly blessings through the gift of God, then will he apply him earnestly by his prosperity to lull him a sleepe in the forgetfulnesse of God, in worldly Pleasures, pleasant Vanities, and transitory delights, comforts, and solaces; and by trusting in his riches to lift vp himselfe arrogantly aboue others; to swell in pride, and to contemne his brethren, committing (and that with great sawcinesse and boldnesse) manie fond, palpable, and grosse errors and follies, against Gods word, euen as if hee should say, Who is the Lord?

On the other side if a man be poore, he laboureth therby to make him contemptible before the world to pinch and nip him with the want of many things necessary both for back and belly, that hee seeth before his face many others haue ingreat & in abundant measure; he soliciteth him to steale, to take the name of God in vaine, to seeke after gain by vn-honest, vnlawfull, and vngodly meanes;

How the  
diuel temp-  
teth by  
riches,

How the  
diuel temp-  
teth by po-  
uerty,

Pro. 30 9.

to murmure, distrust, blasphemie, and despayre.

How the  
Diuell  
tempteth  
by friends,  
Gen. 3.6.  
Iob 2.9.  
Ester. 5. 14

If a man haue Friends he will vse the as his instruments, to tempt vnto some euill by their lewd and wicked counsaile, as he did procure *Euah* to do vnto *Adam*, *Iob* his Wife to *Iob*. *Haman* his Wife vnto *Haman*.

How the  
Diuell  
tempteth  
by enemies

If thou hast enemies, then will he prick thee forward by their proceedings and dealings against thee, vnto vniust choller, wicked anger, and diuillish reuenge.

How the  
Diuell  
tempteth  
by carefull-  
nes,

If thou be carefull for thy family, wife and children, he will take hold vpon that occasiō to stuffe thy heart with too much desire of hauing, and getting by right or by wrong, and therby through extreame couetousnesse, make thee to fore-goe all godlines and piety.

How the  
Diue'll  
tempteth  
by security  
& careles-  
nesse:

On the other side, if thou bee carelesse, that's it that he can make use of also; for as *S. Bernard* saith, *Inferat diabolus securitatem, vt inferat etiam perditionem. &c.* In heauen Angels became diuells. In Paradise *Adam* and *Euah* fel into disobedience. In the schoole of *Christ*, *Indas* became a traitor to his Lord & Maister: & al this (saith *S. Bern.*) through security and

and retchlesnes, to keepe them-selues in that good state wherein they were once set.

Hast thou strength? thereby will hee take occasion to embolden and harden thee to do iniury and wrong, and to set vpon thy weaker.

Hast thou health and a strong able body? by those will he induce and entice thee to one kind or other of leawdnes and dissolurnesse.

How the diuel tempteth by strength, by health, ablenesse of body, & beauty.

Hast thou beauty? that will he make an instrument for bawdry; an inticement and an allurement to voluptuousnesse & wanton delights.

Hast thou honour and dignity in the world? thereby wil he blow the bellows of pride, audacity and boldnesse, to oppresse, to crush, and tread vnder-foote thine inferiors.

How the diuel tempteth by honour and dignity.

Hast thou Viuacity, or quicknes of spirit, and sharpnesse of wit and learning? these also will he strue to abuse & wrest to serue his turne to excogitate, inuent, and deuise a thousand vanities; yea, and all the rare and excellent gifts of God, which God doth bestow on any man: this Diuell, this arch-enemy of man-

How the diuel tempteth by quicknes of spirit and sharpnes of wit.



kind will leaue no wayes , nor meanes vnattempted , to procure man to abuse the same to a cleane contrary ende ( if it were possible ) to that for which they were bestowed.

How the  
diuel tempteth by  
Gods word

And finally, the very Word of God, giuen through Gods great and infinite goodnesse, to be our spirituall Sword, to resist and encounter the Diuell with ; which as *S. Iames* saith, *is able to saue the soules of men*: which as *S. Paul* saith, *is the power of God to saluation to euery one that beleeueth*: which as holy *Dauid* saith; *was a lanterne vnto his feete, & a light vnto his pathes*. This, euen this, will the Diuell so farre forth as euer hee may, with all the

How the  
diuell will  
abuse, wrest  
& misaplye  
Gods word

cunning fetches, crafts, and policies that euer he can deuise, seeke to abuse, wrest, and misaplye, from the true meaning sence and signification thereof , to confirme lies, vntruthes, and heresies thereby : he will draw some texts and sentences thereof to bring men into presumption of their own Vertues, Worthinesse, and merits , to their vtter ouerthrow. And likewise with some other places & sentences thereof, he will bestir himselfe to bring men to wauer in faith, to doubt  
of

of Gods graces and mercies through *Christ*, & so finally to fall into vtter desperation. And thus doth he dayly abuse and wrest all those places of holy Scriptures before noted and alledged in the fourth cause of Desperation, tending to proue the small number of those that shall be saued, in comparison of the huge and great number of the reprobate.

Those places I say, doth he vrge vpon the consciences of many in the world, & by his misapplying of them, and by his misconstruing of *Christs* purpose, drift, and meaning therein, draweth and driueth them to feare and to tremble, to doubt and dispayre, that they are none of that small number, seeing so few shall be saued.

But O thou man that art thus tried, tempted, and drawne toward's temptation! for thy remedy and helpe herein The true vse of those *Search the Scriptures*, and consider vpon those places, to what end & purpose Scriptures which the Diuell seeketh to abuse, to bring men to Desperation there. *Christ* deliuered this doctrine, and thou shalt anon proue and finde, that his meaning was nothing lesse then to driue men into dispayre, but rather hereby to exhort, perswade, and to giue caueats, by,

and warning peeces vnto all men that run at randome after the world, to remember themselues, and their dangers, and tickle states; to awake & rouse the vp that are so fast lulled a sleepe in the dangerous cradle of security, & wretchednesse that so they might be touched, mooued and stirred vp to embrace in time when time serues, a farre more diligent and watchfull care of their saluation, that by such meanes, they may bee found in the number of *Christs* litle flock and of those few that shalbe saued; whō the Apostle *Paul* exhorted to *make an* Phil. 2. 12. *end of their saluation with feare and trembling*: by which they might bee made more carefull and more diligent in that their so waighthy a busines.

## CHAP. 5.

*The Fift chapter wherein are conteyned the comforts, helpes, and remedies against the fift cause of Desperation, which is the heauy and great waight of crosses, afflictions, troubles and necessities, that God suffereth to fall vpon many in this life,*

Most

**M**ost true, most notable, and most comfortable for the distressed & afflicted children of God, is that golden sentence of the holy Ghost, penned by his chosen vessell S, *Paul. Rom. 8. 28. All things worke together for the best, to them that loue God.* For euen the afflictions & troubles of Gods children are so sanctified vnto them by the spirit, that by the same they are made *pertakers of Gods holinesse.* By the same they enioy the quiet fruit of *Righteousnesse.* By the same they attaine vnto a greater measure of *Joy in the holy Ghost.* By the same the world is crucified to them, and they to the world. By the same they are made, conformable to *Christs death.* By the same they are kept from the condemnation of the world. By the same they learne experience, patience, hope, &c.

Rom. 9. 28.

Heb. 12. 10

Heb. 12. 14

1. Thes. 1. 6

Gal. 6. 14.

1. Cor. 11.

32.

Rom. 5. 5.

So that these things rightly pondered weighed, and considered, their Crofles are mercies, their losses gaines, their afflictions are their schoolings, and their aduersity their learned Vniuersity. Auoide thou *Sathan*, thou canst not make these afflictions, crofles and troubles neither good nor likely causes of Desperation,

The comforts and commodities of the crofles and afflictions to Gods children.

ration, so they be taken, borne, and vsed as they ought to bee, for it is written for the learning, comfort, helpe, and remedie of all Gods afflicted children, whome thou wouldest full gladly perswade, that their afflictions are signes & prognosticating tokens of Gods wrath; and so consequently if thou couldst, thou wouldest draw them therby to dispaire of

Pro. 3. 12.

Gods loue and mercy. It is written I say; *That the Lord correcteth him whom hee loueth, euen as the father doth the child in whom he delighteth.* And againe, *My*

Heb 12. 5, 6

7, 8, 9. & c.

*Son, despise not the chastening of the Lord, neither faint when thou art rebuked of him for whom the Lord loueth, he chasteneth; & he scourgeth euery sonne that he receiveth. If yee indure chastening, God offereth himselfe vnto you, as vnto sonnes; for what son is it whō the father chasteneth not? If therefore ye be without correction, whereof all are partakers, then are ye bastards & not sons, and so forth vnto the 12. verse. These and many other such like sayinges and sentences of the holie scriptures, are most euident testimonies, that afflictions troubles, crosses, and vexations, are sure tokens of Gods grace, mercy, and fauour, where-*

whereby God assueth vs of his merciful will and fatherly good heart towards vs and not signes of his wrath & heauy displeasure, as the Diuell would perswade vs, thereby to cause vs to despayre.

God indeed oftentimes sendeth euilles euen vpon his owne beloued children; but yet to the intent to do them good thereby: and withall in the midst of those euills which he toucheth the with he sendeth them some comforts to hold their hearts with. Examples hereof you may see in *Adam* and *Euah*, for whe for their disobedience God would banish them out of that most pleasant place in all the world, whercin at the first he had placed them, yet in the midst of that punishment which he had laide vpon them, his fatherly kindnesse shewed it selfe; for before he droue them out, hee made them coates to arme them against al weather, and he comforted them with a promise of the *blessed seed* (*Iesus Christ*) which should restore that saluation to mankind, which they had lost by yeelding to the Serpents entislings.

This was and this is, the most kind & louing dealing of God with man, he will make

Why God  
sendeth e-  
uill to his  
children, &  
how he sen-  
deth com-  
forts in the  
middest of  
euills,

Gen. 3. 12

make vs to smart a little for our sinnes : here is his iustice: but yet so that he will not vtterlie forsake vs , nor giue vs ouer for euer : here is his mercy. Auoide therefore *Sathan* , once I say againe auoide cease to suggest or to ingest into any mans heart, that he should think because that God doth crosse & afflict him , that therefore he doth hate, forsake, and vtterly casteth of those with whom he so dealeth : for this is most true, that as *Christ Iesus* hath taught vs to call vpon him by the name of a *Father*, saying, *Our father which art in heauen. &c.* so he loues vs as a Father, for his sake : and againe hee will be more mindfull of vs , then our owne Mothers ; for why ? himselfe hath so taught vs, and so promised , as appeareth in *Esa. 49.*

**How God** **loueth and** **dealeth** **with his** **children.** Examine and consider but a little the proceedings and dealings of Mothers and Fathers with their children, & thereby sha'll you see and perceiue more clerely, how God handles his children vnder their afflictions, troubles, and crosses.

It is the fashion and manner of a good kind, and naturall Father , that faine would



would see good prooffe of his child, first to instruct and teach him in the vertuous course and waies of wel doing: Secondly, to giue him oftentimes warning and monition, to keepe him in that good way which he hath taught him: Thirdly if words will not serue, then to ierke him nowe and then with the rodde: Fourthly, in case his child beeing now growne vp, waxe stubborne, malapart, and disobedient, if he will needes spend his thrift wantonly, prodigally, and riotously, in ill company, then comes his Father and drawes him out by the eares and with a whip or cudgell, beates him till his bones cracke.

All this he doth, & yet with a fatherly loue, and a naturall kinde affection, to feare him, and to tame him; and as it were with violence, to bring him to amendment, not minding to forsake him, nor vtterly to cast him off for euer.

Euen such as this, is the dealing of our heavenly Father with his vntowardly, stubborne, and disobedient children: For, first hee teacheth and instructeth them by the Ministers, Teachers, and Preachers of his holy word and will:  
hee

Geds rods  
of what  
fort they  
are.

he giueth them often monition and warning to walke in his wayes, and to liue in his obedience; which if they despise and will not follow, then hee vseth his rods, as pouerty, sicknesse, diseases, crosses in their children, in their stocke in their crop, and such like: and when this will not serue, nor do any good, but still on they waxe obstinate and stubborne, and care not neither for words nor warning, for stripes nor gentle correction; then God sendeth vpon them more heauy & greuous punishments, as plagues, pestilences, dearth, casualties of fire, wars losse of victory, fire and sword, captiuitie and other such like great & almost intolerable mischiefs: and all these to work in them acknowledging of God, hūbling theselues vnder the mighty hand of God sorrowfulnes of hart for their negligence in seruing of God, and true vnfeigned repentance, and turning againe vnto God, who then is as ready to receiue them as euer he was before, and with mercy and louing kind benefites to blesse them: Examples hereof, holy scriptures afforde vs not a few, but especially in the gouernment of Gods chose people the *Isralites*, where-

What God  
seeketh to  
worke by  
dealing  
hardly with  
his chil-  
dren.

wherin it doth plainly appeare, that although God did oftentimes punish the disobedience & falling away of those his people; yet it euer prooued nothing els, but the displeasure of a kind and louing father, which sought not their vtter ouerthrow, but rather their reformation & amendement. Let vs therefore in the like cases, not despaire of Gods mercy, but amend our former wicked course of life & yeeld our selues patiently vnto our heauenly Father, & reioyce in him, in the midst of our troubles & afflictions, for as much as there is nothing more sure the that if we returne to him, but he will likewise turne again vnto vs with a gracious & fatherly minde, heart, & goodwil

In this behalfe also is God compared and likened vnto a kind louing mother; for like as a natural Mother is very carefull watchfull & diligent about her child, she trimmeth it, she dresseth it, feedeth it, nourisheth it, praieth to God hartely for it & doth al the good she can for it with a most louing, tender, & motherly affection; & yet now and then she is so disquieted in her mind, so moued and prouoked by her childs peltishnes, frowardnes

and

Gods affection to his Children like vnto a kind louing mothers affection,

and vnrulinesse, that shee is euen against her owne nature, forced to bee angrie with it, to chide it, and sometimes to beat it: Euen so like vnto this motherly dealing, is the property and naturall affection of God towards mankind, who as he would not the death of a sinner, so neither delighteth he in any manner of griefe, sorrow, trouble, or misfortune of man, were he not sometimes stirred vp, moued, and prouoked, through our forwardnes, vnthankfulnes, & vnkindnes, to chasten & correct vs. And like as a Mother, though she bee angrie & offended with her child for a time, yet her displeasure soone passeth awaye, shee giueth it not ouer, shee forsiaketh it not, she forgetteth it not for euer. Euen after the like fashion doth God our heauely father deale with man. Nay more mindfull, more kind, and more pittifull is God towards vs. This is most true, the mouth of God himself hath spoken it; for these

**Esa. 49. 15.** are his words. *Can a womā forget her own Child, & not haue compassion on the son of her wombe? though she should forget, yet wil not I forget thee.* And finally (to draw to an end of this cōparison) euen as a Mother

ther when her child is impish, peeuish,  
and wayward; menaceth and threate-  
neth it to throw it away to a Beggar, &  
scarreth it with some Bugges, Throstes,  
Hobgoblins, or such like, and al to make  
it quiet, and to cling the more vnto her:  
so likewise our good Father, when he se-  
eth that we forget him, make finalier re-  
kening of him than becomes vs, & waxe  
vnthankful, & vntowardly to al goodnes  
declining and hasting on apace to follow  
all sin and iniquitie; then he sometimes  
sheweth vs the terrible faces of feare-  
full troubles and dangers, and hee will  
bring vs into great perrils: yea, and for  
our vnthankfulnesse, and other such like  
offences, he will now & then take away  
by one meanes or other, our health, our  
wealth, our peace, our libertie, our safetie,  
&c.

And all this doth hee to cause vs to  
turne backe againe vnto him, to cleaue  
and cling the faster vnto him, to pray, &  
call vpon him the more faithfully, hear-  
tely, and zealously for his help & deliue-  
rance, to esteem better of his gifts, when  
we enioy them, and to be more thank-  
full for them when we haue them.

So that the very causes of all troubles, crosses, and calamities are not to worke in vs murmuring & grudging, & despaire, but if we wil waigh them & cōsider them thoroughly, to make good vse of them, they may turne to our great profit and benefite, and not to our hurt: For like as a naturall Father and mother do, so doth God loue vs when he smiteth vs; he fauoureth vs, whē he seemeth to be most against vs; when he seemeth to be most angry, he aimeth most at our good, for as *S. August.* saith, *Melius nouit medicus quid expediat quam egrotus*, The sicke man the patient, neuer knoweth so well what is good for him as doth the Physitiō. And therfore the Physitions & Surgions whē they see no other remedy for the recouery, curing, & amending of their sick corrupted & infected patients, vse to minister vnto them tart, bitter, harsh, and vnpleasant things, & to seare, burne, & cut away corrupted, rotten, and dead flesh with sawes, yron, and other such like instruments, and all to saue and cherish the sound and whole parts, *Ne pars sincera trahitur*, least that which is whole, should by the other be corrupted infected

God dealeth with his childre as Physitions & Surgions do with their Patients.

infected & poysoned : euen so doth God sometimes (when he sees tis best for vs) plague our bodyes sharply & grieuously, that our soules may be preserued and sau'd . The Phisition in compounding of his best Triacle, vseth Serpents, Adders and other poysoned things, that with the same he may driue out one poyson with an other : Euen so God ( as by Histories plentifully in gods Booke it appeares ) vseth some time the ministry of Diuells, and of most diuellish & wicked men, by them to afflicte and chastice vs, and yet to do vs good withall ; & afterwards burneth the rodde when he hath corrected and beaten his children with them a while . It is not giuen to euery mā (I must needes confesse ) to vnderstand this, and to make this good vse of afflictions, crosses, and troubles laid vpon them for their sins sake ; for then should *Pharaoh* and many of his wicked courtiers, like himselfe; then should *Cain*, *Saul*, *Indas Iscariot*, and many other vile leaud and desperate persons beside, in their manifold crosses, troubles, and aduersities, haue turned vnto the Lord and beene sau'd.



Whence it  
commeth  
that affli-  
ctions and  
crosses pro-  
fit Gods  
children.

But we must learne and know, that ad-  
uersities, troubles, & afflictions, of them-  
selues, and of their own proper nature,  
cannot worke and bring such profits, &  
so much good vnto men: But it is the  
spirit of God, which resting in Gods  
faithfull children, purgeth, reformeth,  
comforteth, and strengtheneth them, &  
by these outward meanes worketh all  
these good things in vs: And so whatso-  
euer goodnesse hath bin spoken of here-  
tofore to befall men by means of aduer-  
sities, crosses, and troubles, is to bee vn-  
derstoode onely of the faithfull & god-  
ly, which are taught and led by the spi-  
rit of God, to consider rightly of them, &  
to make such vse of them, that accord-  
ing as in the beginning of this Chap-  
ter it is truly said, to them *that loue God,*  
*all things worke together for the best.*

Rom. 8. 28.

The con-  
ceits and o-  
pinions of  
the wicked  
in their ad-  
uersities  
& troubles.

Whereas on the other side, in the vn-  
faithfull, vnrepentant, and wicked ones,  
they worke after another fashon, & are  
of cleane contrary operation, whiles  
that they ascribe their aduersities and  
troubles, either to blinde Fortune and  
Chance; as though Fortune had a cer-  
taine power to worke, without the  
working

working and prouidence of God ; or  
els, vnto them that are not of their own  
sect, faith, and religion, as did wicked *A-*  
*hab* to godly *Elias*, or to the Magistrates, 4. King. 18.  
or to the Ministers of Gods word, or to  
Faith and Religion it selfe, or to the Pla-  
ners, Starres, and influences of the Ele-  
ments; yea, and some will blame God  
himselſe, as though they themſelues  
were ſo innocent and blameleſſe, it  
God deales not well with them to lay  
vpon them ſuch croſſes and puniſhmēts:  
and ſo very buſie they make themſelues,  
to ſhift off all blame euer to others  
faults.

And although their ſinnes be multi-  
plied to exceeding multitudes of offen-  
ces, yet they will not ſee nor confeſſe  
any ſuch things in themſelues, nor any  
thing conſider, nor regard the puniſh-  
ments of God laied vpon them, and  
cleauing vnto them for the ſame. But  
through their hardneſſe of heart, and  
want of faith (which is the mother of all  
blaſphemy and abomination) they can  
not ſpie whoſe hand it is that is againſt  
them, nor wherefore; or els beeing euen  
as it were violently forced to know it,

Mat. 11. 17

Luk. 7. 31.

32.

that it is, the working of the Lord against them, and his vengeance in heauy displeasure vpon them; yet they will not be moued thereby, nor any thing at al stirred vp to amend their liues, but like vnto King *Pharaoh*, the more God correcteth them, the more ohstinately they swarue, decline, and flie away from him, being like vnto gracelesse children, with whom neither words, threatnings, nor beating, can preuaile. Like vnto the that will neither daunce with the piper, nor lament with the mourner: and so farre off are they from being recovered, won, and reformed by meanes of any crosses, afflictions and troubles lighting on the; and following them euen as the shadow doth the body; that they will sooner burst out into all maner of impatientnes, bitternes, and spitefull poysonfull rayling and blaspheming words against the righteousness of God, saying, That their punishment is greater then their sinnes, and heauier then they can brooke or beare: and that they are wronged, and are not indifferently dealt with, and so at the length after heaping one sinne in the necke of an other, the Diuel brings them  
on

on, and by little and little windes them  
 into that he gapes for, namely into a re-  
 probate mind, and deadly Desperation, The ends  
 that the di-  
 uell brings  
 the wicked  
 vnto by  
 their affli-  
 ctions, tro-  
 ules and  
 crosses.  
 in so much that at the last they fall too,  
 and yeelede to murthering, hanging,  
 drwning, or by other such meanes most  
 miserably, to dispatch themselues with  
 their owne hands, like vnto *Saul, Achitophel & Iudas*, so giuing themselues ouer  
 to the Diuell; and as they liued for a  
 while most wretchedly, so they depart  
 out of the world as diuelishly, forgetting  
 vtterly, and al-together inconsiderate,  
 retchlesse, & carelesse what shall become  
 of them afterwards for euer. By whose  
 liues, and manner of deaths the children  
 of God may yet reape two commodities: Two com-  
 modities to  
 be reaped  
 by the  
 liues, and  
 manner o  
 the deaths  
 of the wic-  
 ked.  
 first, they shal be eased of the great trou-  
 bles, disturbance, and discommodities,  
 & of the leaud and euill examples which  
 they gaue to others whiles they liued.  
 And secondly, they which remaine alieue  
 after them, may learne and take warning  
 by their shamefull falls, and by their ter-  
 rible examples, and desperate deaths, lay  
 hold on repentance and amendment of  
 their liues before it be too late.

## CHAP. 6.

*The Sixt Chapter concerning the Remedies against Desperation ; arising and growing by long custome of sinne, and by delaying and putting off the forsaking of sinne from day to day.*

The great danger of long custome of sinne, and the delaying, and putting off from time to time of the amendment of life, is one of the greatest and most dangerous deceits, & cunning stratagems and pollicies which the enemy of mankind doth vse towards the children of *Adam* : for he is not ignorant how that like as links in a chaine one catcheth hold and hangeth by another, and one draweth another : Euen so by continuance, long custome, and secure sleeping in sinne, one sinne draweth on another, and so euery day sinne is added to sinne, so that by tolleration & procrastination, sinne so mightely increaseth, and by this meanes waxeth so headstrong, that in the end, the saying of the Poet prooueth very true; to wit,

*Qui*

*Qui non est hodie, cras minus aptus eris.*

He that is not ready to day (to forgoe & forsake sinne) to morrow-day shal he be more vnfit. The Diuell knoweth well enough, how that like as olde festered & long growne soares and diseases of the body, are farre more dangerous, more troublesome, and harder to be healed, & require a longer time by much to be cured, then if they had beene looked to at the first: Euē so the diseases of the soule, as swearing, thesuing, whoring, drunkenesse, and such like, beeing once long accustomed, setled, and hauing gotten an habit, are either neuer, or seldome, and that with greater difficultie afterwarde rooted out, than at the first beginning they might haue beene.

A comparison shewing the danger of long custome and weltering in finnes.

And so by these diseases of the soule, the habit therof hauing once taken root in man, and the Diuell by them hauing gotten the surer hold and possession, he endeouureth and most diligently by all waies and meanes applieth to keep men still on in vre, and practise with old and long accustomed finnes, vntill at the length in extremitie of sicknesse towards the houre of death (if not before) he may  
by

by such causes and occasions plant and work in the heart of man deepe despaire, to his vtter confusion for euer.

To resist therefore, to remedy and helpe this cankerlike creeping & infectious euill, let vs to daye while it is yet to day, study to turne againe vnto God, cast out the Diuell, and with him this great cause and occasion of Desperation, euen long custome of sinne, and delay of amendment of our liues, the thing that so hangeth on, and presseth vs downe, & let vs in time while we haue time take a better course, looking vp vnto *Iesus Christ*, and set him before the eyes of our sayth, as the onely marke to shoote at. And for asmuch as we can not turne againe vnto the Lord, & forsake our former wallowing in our former long accustomed sins, except the Lord our God reach vs his helping hand to turne vs vnto him; and

Whence repentance & amendment of life are to bee had, and how they are to bee come by.

that repentance is not in our own power to take it vp, & lay it downe at our own pleasure, and that of our selues wee can not put it into our hearts when wee list, except it first come from aboue; for that it is an excellent and a rare gift of God: Let vs earnestly and heartily with our humble



humble and feruent praiers beg the same  
 at Gods hands : Let vs practise much &  
 often hearing, reading, & meditating the  
 word of God and with care vse all ordi-  
 nary meanes for the better, and speedy  
 attaining of it: for it is not so easie a mat-  
 ter to become by, as the world thinketh  
 it : It is not an howers worke when wee  
 lie on our death-beds, that will serue the  
 turne : It is not, Crie God mercy a little  
 for fashion sake, that will do it : It is not  
 a courting or mumbling vp of a few prai-  
 ers at a mans last farewel, that will auaille  
 And yet if we were sure that that would  
 serue, yet we are very vn-sure, whether  
 we shall haue time, leasure, and remem-  
 brance at our last gaspe to do that yea or  
 no: To trust to do it at our last howre, is  
 but a broken staffe to bee trusted vnto:  
 And yet it is not so vncertaine, but on  
 the other side it is as certaine, that then  
 we shall haue many byasses many rubbs  
 and stoppes, many impediments to lie in  
 our waies, and to hinder our course in  
 going for-ward at that time with last  
 gasping repentance, which many fond  
 and foolish men releye so much vppon,  
 and trust so much vnto, passing away  
 theyr

Many are  
 & may be  
 deceived in  
 the man-  
 ner & time  
 of their re-  
 pentance.

Note this  
 you that  
 deferre re-  
 pentance  
 vntill your  
 last end,

their daies,& carelesly neglecting good opportunitie when time serueth,like vnto those five foolish Virgins that made no preparation aforehand to be in a readines to enter in with the Bridegroom, till it was too late : this is I say, a very broken staffe to trust vnto, & a thing very doubtfull and vncertaine to depend vpon,or to make any reckoning of, for a man to repent and cry God mercy, and make himselfe fit and ready for God at his last houre,because that very many in all ages,and in all places haue beene and are taken away oftentimes with a suddaine death , & haue neither that houres nor halfe houres leisure that they before spake of,and trusted so much vnto.

**Luk. 17. 27.** When the World was *eating & drinking, planting and building* : when they were most secure and carelesse, then suddenly came the flood, and ouerwhelmed them al. Though it were a faire morning at *Lots* going out of *Sodome*, yet by and by when they least thought of any such matter, they were all suddainly destroyed. When *Nabuchadnezzar* was most brag and thought himselfe most safe. & sure, suddenly (neuer dreaming nor once suspe-

**Examp'es** shewing that it is dangerous  
 risting to the last  
 hower.  
**Gen. 19. 23**  
**Dan. 4. 12.**

suspecting any such things) was he pul-  
 led on his knees. The Rich man thought  
 himselfe neuer more like to haue liued,  
 then when he so busily made such great  
 prouision, and laid vp store for many  
 yeares: yet was his soule suddenly taken  
 from him the very same night. And what  
 knowest thou O man! that trustest so  
 much, and putttest off till the last day and  
 houre, whether that day and houre may  
 not come as suddainly on thee, and as  
 vnlooked for, as it did on any of these?

Luk. 12. 20  
 Acts 5. are  
 two nota-  
 ble exam-  
 ples of sud-  
 daine and  
 vnprovid-  
 ed death, in  
 Ananias  
 and his  
 wife.

*Augustine* and *Ambrose* did write one  
 of them to the other, what his opinion  
 was, concerning the state of an olde A-  
 dulterer which in their time, as hee was  
 going in the night time to his Whore,  
 passing ouer a Bridge in his way, fell in-  
 to the Riuer; and so being drowned, was  
 taken away suddainely in the very pur-  
 pose of his wickednesse, hauing nei-  
 ther houre, halfe houre, nor minute,  
 to crie God mercie, to repent, and to  
 pray in.

*Ioannes Rinius*, a learned Writer, & of  
 good credit, affirmed that in his time, &  
 in a village of his country, two old men  
 lying with their Whores whom they  
 had

Lib. 1 de  
 stultitia  
 mortalium  
 in procras-  
 tinanda

correctio-  
ne viz.

had aforetime haunted, in one and the selfe-same night dyed, sodainly taken as it were with the manner; hauing likewise neither houre nor halfe houre to prepare themselves in: for the one was sodainly stabbed to death, the other was taken with a sodaine Appoplexie, whereof he presently gaue vp the Ghost.

And what knoweth any of vs all, or what greater priuilege hath any of vs all but that we may be sodainely preuented & carryed away in the middest of our sins as these were? And whether we haue not the like examples of such hastye deaths heere in England, whereby many of vs haue bin disappointed of these two or three houres at their last end, to make vs ready in, I report mee to the deaths of

Eare God-  
win his so-  
dine and  
scarefull  
death.

*Earle Godwin, & Grimwood of Hitcham?* wherof the Earle after he had traiterously slaine the brother of King *Edward* the third, being charged afterwards by the King therewith at *Windsor* (where he happened to sit at table with the King) hee falsely denied the fact, and for his better excuse, he falsely forswore it; & besides all this, hee moreouer tooke a peece of bread and put it into his mouth, wished  
that

that hee might bee choaked thereof, if he were guilty of his blood; and it followed indeed according to his desire: for he being choaked therewith, yeelded vp his Ghost, and fell downe dead in the presence and sight of all at the Table, & from thence was had to *Winchester* to be buried, And likewise the said *Grimwood* of *Hitcham* in the County of *Suffolke*, *Grimwood* known to be a wilfull forsworne man, in his sodaine the haruest time next after his periury, and fearfull feeling no paine, complayning of no disease, being strong and able to labour, as he was stacking vp corne, sodainely his Bowells fel out of his body, wher-of immediately he dyed most miserably.

But what neede I to stand bestowing time, paper, and inke, troubling both my selfe & future Readers, in setting down the māner of the sodain deaths of many men, seeing that both holy & prophane writers, & daily experience it selfe, may fully fraught, store, and furnish vs with infinite examples of this sort? And what charter, priuilege, or certaine hold of life hath any of vs all, more then these heere before recited, or thousands of others in the like case haue had?

O let vs not presume therefore to run on headlong in the long and hardened custome of our sinnes ! nor to delay and put off the reforming of our wicked liues vntil the last houre: And although we be not stricken with suddain death, but haue both certaine daies and houres before our death, yet (as I before said) full many are the stoppes, lettes, and impediments which both may, and also daily doe fall cut to hinder and put by this late repentance; that so many will needes trust vnto, and make all their reckoning of, putting of from day to day, and from yeare to yeare, till this last time approach and fall on them indeed: For so long as the extremities of sicknes doe nip and pinch our mortall bodies, the dolour, pangs, & paines racking & tormenting our flesh, will keepe our mindes so occupied, sometime calling on the Physition for helpe, sometime turning, tossing, and seeking for ease in euery corner of the bed; yea, & from bed to bed, while strength doth serue: sometime taking this Receipt, and sometimes that, as the Physitions shall minister: sometimes turmoyled and occupied both in mind and body by the working

A catalogue of  
lets & im-  
pediments  
which of-  
tentimes  
fall out  
when we  
come to  
the last  
houre, that  
hinder and  
put by that  
late repen-  
tance,  
which so  
many trust  
vnto.

working and purging of the Apothecaries drugs receiued, sometimes disquiet and brawling with those that are attending about vs, crying out on them, as though their vsing and handling of vs weare the occasion of our greater pangs and paines: with these and such like circumstances, are both bodies and minds exercised and vexed, so long as the vigour and strength of flesh & blood are able to indure and hold out, and so busied here-with continually, that we seldom haue any rest or leasure to frame our selues to any quiet calling on God; to any repentance, or vnfaigned and zealous crying for mercy: for if we sometimes endeuour our selues to begin to go about it, yet behold one thing or other soone striketh all out of mind, & disturbs vs so, that neuer a whit the better: but if after the powers & senses of our bodies be once worne and weakned, & the feeling of the extreame dolours & panges of the sicknes be mittigated, whereby the body after a time of wrestling and wearying of it selfe, is now some-what quieted, & so the mind more settled, we then begin againe to take better hold,

G

yet

yet stul on either the care of children & wife for want of sufficient prouision for them, or grieve to depart from the, or the remembrance of landes, goods, houses & possessions, & other worldly treasures; the loue, lyking & delights wherof haue possessed our hearts all our life time before, will now so afresh enter & trouble our heads & minds; that yet time serues not for to continue any such godly and christian exercises as wee in health-time when we should haue done it, made no account of, and deferred vntill the last houre. Sometimes are we troubled and diseased with melancholy and frenzies, choler shooting vp into our braynes, & with such crampes & convulsions caused by much euacuation, and such abundance of choller in our veines, that hereof followes the naturall effects, rawings, blasphemings, vn sensible talking, wrything of the lips, strange and vn-accustomed wresting and turning of the necke, buckling of the ioynts & whole body; yea & often-times such extraordinary strength that three or foure men cannot hold vs nor rule vs without bonds. With these and such like strange effectes, are manie

The effects  
of choler,  
in time of  
extream  
sickenesse.



men depriued not onely of the right vse of the partes of their bodies, but also of their reason & right wits, and last of all of life it selfe, Are not heere then lets e-  
now frō the performance of that amend-  
ment of life, & crying God mercy, which  
we put off in our life time?

Put case that we be neither cut of with  
sodaine death, nor annoyed at our last  
end with any of these aforesaid lets and  
impediments of strange diseases and ex-  
traordinary effectes thereof, nor with any  
other such like noysome & trouble-some  
circumstances or sickneses, but that wee  
haue time, leisure, and quietnesse to doe  
all such things as any of vs al trusted vn-  
to at our last farewell with the world? yet The diuell  
will that deadly enemye, that mortall ad- wil be most  
uersary of ours *Sathan* the Diuell, at that busie to hin-  
time aboute all other apply himselfe; and der repen-  
let vs looke for no other, but what vile tance at our  
sinne we haue committed & delighted in last houre.  
in all our life time, that will he lay to our  
charge, and clogge our consciences with,  
& to bring vs into desperation with and  
by them, he will put vs in minde, & ter-  
rifie vs with Gods seuerē threatnings  
against sinne. Hee will object against vs

Math. 19.

Math 7.

Rom. 2.

Rom. 8.

1. Cor. 6.  
9.  
10.2. Cor. 5.  
Ier. 2.

Apocal. 20

2. Peter. 2.

1. Pet 4.

that saying of our Lord Christ, *that if we would haue entred into life, we should haue kept his Commaundements.* He will tell vs that not he that sayth Lord, Lord, but hee that doth the wil of the father of heauē, shal enter into the kingdome of God. He wil put vs in minde that, *Not the hearers of the Law, but the doers shall be iustified.* He wil threaten vs, that *because we haue liued according to the flesh, we shall die.* Hee will cracke vs that *the vnrighteous shal not inherite the kingdome of God: & that neither Fornicators, nor Idolaters, nor Adulterers nor Wantons, nor Buggerers, nor Theeues, nor the Couetous, nor Drunk rds, nor Raylors, nor Extortioners, shall inherite the kingdome of God.*

And that such as haue liued according to the works of the flesh, which are repeated vp *Gala. 5.* shall not attaine to the kingdome of God. And that we must be presented before the iudgement seat of Christ, *and euey man receiue particularly according as he hath done in this life, good or euil: euey man shall receiue according to his workes.* And that God spared not the Angels when they sinned. And *if the Iust shall scarce be saued, where shall the*

*the Wicked man and sinner appeare?*

When all these, and a great deale more describing & setting forth vnto vs the rigour of Gods seuerer iustice, and the reckoning where-vnto wee shall be called, shall be put into our mindes on our death-beds; and that damned *Sathan*, which all the dayes of our liues before, laboured to make vs carelesse and negligent of the knowledg, or consideration of any of these things, that so he might make vs the more boldly and blindly to runne headlong into sinne, shall charge vs with this, and much more like stuffe, appealing to our owne consciences for witnesse herof, and so her-evpon plant in our guiltie heartes deepe Desperation, Alas in what case shall our poore soules then stand? Would a man then for a thousand worldes, and all the profits and pleasures thereof, be brought to such a quandary?

O thou therefore that readest or hearest this damnable and miserable state that filly soules may be implunged into, for the better auoyding of these perilles reade, & reade againe, meditate, ponder, and put in practise the direction, aduice,

and counsaile in the beginning of this present sixt Chapter.

The exam-  
ple of Io-  
seph of Ari-  
mathia,  
most wor-  
thy to bee  
imitated.

And take this lesson of *Ioseph of Ari-  
mathia*, that like as he in his life time had made ready a Sepulchre in the midst of his Garden, which was the place of his pleasure (as all Gardens of great me most commonly are) Euen so thou in the midst of these things wherein thou takest thy greatest felicity and delight, remember yet thy Graue, and what one day (thou knowest not how soone) shall become of thy poore soule, & afterward of thy soule and body for euer.

The vse &  
custome of  
the Egyp-  
tians.

Remember and learne likewise at the *Egyptians*, who perceiuing the mindfulness of death to be a good helpe to bridle their euill actions; vsed to bring a Picture or Image resembling death, into their great and solemne Feastes; which fearefull and ougly sight, trembling and shaking they tooke to be a special occasion to keepe the beholders in sobriety, by the remembrance of their end, which they must all come vnto sooner or later.

The nota-  
ble & mi-  
rable exam-  
ple of King  
Ezechias.

And finally, learne at the good king *Ezechias*, whe thou shalt be by any occasion put in the remembrance of death,

be

*against Desperation. 6. Chap. 87*

be afraide of Gods threatninge, & sorrow a little before hand, leaft thou bee conftreyned to sorrow, howle, and cry remedileffe alwaies afterwards; for according to the old faying, *Qui ante non Ecclēfiā. cauebit poft dolebit*, hee that will not be- 7.40.

ware before fhall afterward be forrye. & he that in all his doings remembreth the end, fhall neuer lightly do amiffe. The which wife remembrance of our endes, he vouchsafe to plant in our hearts, who hath full dearely bought vs, *Iefus Chrift* the righteous, to whom with his, and our heavenly father, and the holy Spirit, three perfons; and one eternall m<sup>aj</sup>estie of God-head, all worthy glory, honour, and praife. be worthily attributed for ever and ever.

Amen.

## CHAP. VII.

*The seventh Chapter conteyning the Generall Preservative against the despaire or doubting of Gods mercie arising upon any cause what-soever.*

**F**Or as much as it is a thing manifestly to be prooued by holy Scriptures, that a man endued with true faith it self may notwithstanding now and then be troubled and assaulted with motions of doubtinges, wauering; yea and of despairing: therefore for the brideling, suppressing, and ouer-comming of these assaults, it shal be good to put in practise these fīue things especially.

The first.  
preservative  
against  
Despaire..

First, we are to thinke and consider thus much, that as not to murther, not to steale, not to commit adulterie, and all the rest of the Decalogue or ten Commandements, are the Commandementes of God, and we are carefull, and striue with our selues that wee should not breake any of the; least that in breakeing any of them, we should so highly offend God, that he would therefore  
power

power downe vpon vs his heauy wrath,  
and in his indignation seuerly punish  
vs, as by many examples we see he hath  
done to others in the like offences: So  
also it is Gods commaundement as well  
as any of the others are, *That we beleue* <sup>1. Iohn. 3</sup>  
*in the name of his sonne Iesus Christ:* and <sup>23.</sup>  
therefore wee must thinke wee offend  
against God as grieuously, or rather farre  
more grieuously in violating and breaking  
this Commaundement by incredulitie,  
douting, wauering, and despairing,  
as if we should shed mans blood, commit  
whoredome, theft, periurie, or any  
other such like notorious sinne.

O what a hainous sinne must it needes  
be to cast no doubtes, nor despaire in the  
helpe of a mortall man in the time of  
neede! and yet to mistrust and despaire  
of the like in God? As for example; we  
can settle our hearts to beleue in our  
mortall Fathers if we stand in need of  
meate, drinke, or cloaths, wee then call  
on them, and if they promise vs any such  
thinges, we can set our hearts at ease,  
& count it as a thing done; we doubt no  
thing of their good will towards vs nor  
of the preformance of their word vnto

An exam-  
ple that ma-  
ny men put  
more trust  
in mortall  
man then  
in God.

vs,

vs, we depend vpon them, we relye only on them & none other, and what they giue their word to do for vs, wee make as sure reckoning of it. as if it were already in our handes.

Another  
example  
shewing  
that manye  
men put  
more trust  
in mo. tall  
man then  
in God.

Againe, if we stand in need of a peece of money as of x. li. xx. li. xxx. li. or be it more or lesse, to discharge some dangerous bond, or for any such like vse by a set day, or to saue our bodies out of prison; & in the meane time, before the day appointed come, some one of our honest rich neighbors, that is couëted an honest substanciall man, & of good credit, promise vs certainly so much money as we want, and stand in neede of to serue our turne with, and bids vs trust ynto it, that before that day he will be sure to helpe; we here vpon trust his honest promise, we belecue his word, & make as sure account of it as if we had it already in our purses, and take no more thought nor care for it. O how much more should we trust Gods most faithfull, iust, and true word and promise; belecue him without all distrust, doubting, or despaire, & depend vpon him who is a thousand times more able and more willing to doe vs good



good, and to keepe touch with vs, then euer was, or euer shall be any mortall earthly Father, or friendly neighbour?

The second thing in this case to be considered of is, that euery one of vs, is particularly to beleue that hee is in the nūber of those that shal be saued, by the merits of Christs death & passion: for the promises of saluation in Christ are indefinite, excluding no particuler man, as for example, *God so loved the world, that he gaue his only beloued Son, to the end that al that beleue in him should not perish but haue life euermlasting.* In which general words, is included euery particuler beleeuing person, although he haue not his name seuerally & particularly set down: and here God excludeth none from his promise vnlesse through their vnbeleefe and despayre they exclude theyrowne selues. If the King of *Great Brittain* of his own meere mercy & motion of compassion, or at the sute and mediation of some Noble-man or other that is deare vnto him, should freely pardon and forgiue all the malefactors and prisoners of any Gaile, within his kingdoms, may we not account them very fond and foolish men

The second general helpe against desperation.

Iohn 3. 16

92 *The generall preseruatiue* 7. Chap.

men, and not worthy the benefit of the Kings gracious Pardon, if some two or three should doubt & despaire that this generall Pardon appertaineth not vnto them, because their owne perticular & feuerall names were not therein specified and expressed? Euen thus is our case

Let not therefore any illusion of *Sathan*, nor fear of our owne vnworthinesse, nor want of our perticular names, nor any other argument or reason whatsoeuer, withdraw vs from challengiing our owne portions and partes of Gods most mercifull promises, of his free pardon, and remission of our sinnes: Let vs not doubt nor distrust the performance and trueth of Gods promises.

The third  
generall  
helpe a-  
gainst des-  
peration.

Thirdly, to comfort our selues, and to suppress *Satans* temptations to despairing, we may further meditate and pender with our selues these two poynts especially: First, that seeing the Lord hath promised to forgie vs our sinnes, & to put all our wickednesse out of his remembrance (as by plaine and most manifest euidence of holy Sriptures it may easily be prooued) the it standeth with his iust-  
ice

ice and trueth, to performe the same, and that vpon such a necessitie, that he must either forgiue vs our offences according to his owne worde, or els we must count him vnfaithful for the breach of his promises; or els (which were horrible to thinke) iudge him an hipocrite or a dissembler, if he should pretend one thing, and intend another; or at the least-wile vnconstant in altering and changing that which he hath spoken with his owne mouth, & so to be thought (which is monstrous) to be vniust. for the second point, we may consider likewise to our comfort and to the weakning & ouerthrow of al desperate conceits, that *God hath already punished Iesu Christ for our offences*, & therefore can not in iustice punish thē againe *Esa. 75.* in vs. We offended. and *Christ* was punished for the same. Whatsoeuer in iustice Cod could either demaund, or mā owed, that paid our Lord *Christ*. Man ought to die, *Christ* satisfied for the same: Man ought to haue borne the heavy wrath & displeasure of y<sup>e</sup> father; *Christ* did beare y<sup>e</sup> same: man ought to haue bin cast downe into hell, *Christ* satisfied for that also: yea, he so fully contented, payed, & pleased

what so-  
euer could  
bee looked  
for at mans  
handes, or  
whatsoeuer  
man could  
be charged  
with, that  
*Christ* per-  
formed &  
discharged.  
fed

fed God the Father, for all whatsoeuer the Lord could looke for at mans hands that the father himfelfe acknowledged, and in thunder from heauen confessed the same, in the hearing of many witnesses present; and hearing the same at the baptizing of our Lord *Christ* by *Iohn Baptist* in the Flood *Iorden*: and so all faithfull beleeuers hereof, are here-by fully and freely acquitte and discharged from all debt of sinne they owed vnto God, for euer.

Why should thou then: O *Sathan*! so busily charge vs with any such matter, to driue vs into desperation, seeing that *Sublata causa tollitur etiā & effectus*? The cause whereby thou so vrgeſt desperation by *Iesus Christ*, being taken away, the effects also must needs then cease.

The fourth  
generall  
helpe for  
the auoy-  
ding of de-  
payring.

The fourth thing to be vsed and practised for the better auoyding of despaire is that at what time soeuer we feele our hearts through *Sathans* crafty suggestion assaulted and molested with this venomous sting of Desperation, we should then straight conuey our selues into some quiet and secret place, and there in some humble manner powre out our hearts

harts before God with inward hartty, & zealous prayer, desiring him of his infinit mercies to worke in our hearts increase of faith, and to suppress and vanquish all our vnbeleefe, and vtterly to expell from thence all despaire.

The fift and last remedy that now I purpose to handle heere against Desperation, is that wee frame our selues care-  
The fift generall helpe against desperation.

fully, dilligently, and with Godly zeale to vse, and oftentimes to frequent such godly meanes as God hath appoynted and set foorth vnto vs, for the obtaining and increasing of faith, as (ouer and besides earnest prayer, last before spoken of) the vse of reuerent reading, hearing, and meditating of Gods word, and the receiuing of the Sacraments, beeing holy Signes, and as it were Scales seene with our outward or bodyly eyes, which inwardly do signifie, and set foorth

to our hartes the secret and inward graces of

GOD

FINIS



